The Lutheran Outlook

Committee of Fifteen

Freedom to Criticize

A Prosaic Spiritual Iliad

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Toward Organic Union

Paul F. Keller

Uniting Christian Forces

John F. Palm

The Function of the Church

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PACIFIC LUTHERAN
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Pointed Paragraphs

WHO'S WHO

James A. Smith was originally a Protestant, joined the Roman Church, left it, went back to it, and left it again. Paul F. Keller is a young Lutheran pastor in Minneapolis. John F. Palm is superintendent of schools in Isle, Minnesota. P. O. Laurhammer is a Lutheran pastor in Edinburg, North Dakota.

MORAL FOUNDATION

At a time like this when the whole idea of a free society is being attacked by selfish interests in many parts of the world, it is especially important that we see ourselves clearly so that we can pass judgment on the plans of those amateur mechanics who want to take our social and economic machine apart—and who might leave us by the side of the road with some important gears missing. We all talk so much about the material benefits which we have achieved in this country that I think we may sometimes forget that our accomplishments stand on a religious foundation. Any future accomplishment must stand on the same ground. . . . It takes more character and courage to be free than to be a slave. —*Benson Ford.*

FATHER'S DAY

In recent years there have been several attempts to make Father's Day a more humane occasion. One group of reformers has suggested abolishing the day. Others have suggested abolishing fathers. And some radicals have gone so far as to suggest the abolition of neckties.—Inez Robb.

MODERN ART

According to a French magazine, a Paris art dealer recently displayed five wooden statuettes in his window. They might portray almost anything, in line with the thesis of modern art enthusiasts that the artist creates and the beholder interprets for himself.

Well, the dealer labeled the group "The Five Senses." A customer liked the statuettes, but wanted only one. The dealer put out a new sign—"The Four Seasons." Again one was sold. The survivors became "The Three Graces."

One more sale and the remaining pair became "Night and Day." Then came the time when only one was left. This required some thought, but the dealer finally came up with "Solitude," under which name it was sold.

Modern "art"!!!—*Columbus Dispatch.*

VACANT SPACE

Two ladies who had not seen each other for a long time met on the street. "Oh, Mary," Blanche excitedly exclaimed, "I've had a lot happen to me since I saw you last. I had my teeth out and an electric stove and refrigerator put in."

SECURITY FUNDS

An additional burden, however, is thrust on the general taxpayer. Under the present system the federal government has used the surplus income of the trust fund (amounting to the $10 billion), for its current expenses and placed its IOU (in the shape of government bonds) in the trust fund for the money thus used. It is estimated that the benefits paid out will begin to exceed the receipts (upon the present basis of the payroll tax and benefits) in a few years. When this occurs, the government must redeem its IOUs from the trust fund. The money to redeem them must come from the general taxpayer. Even if the bonds were sold to the public, ultimately they must be redeemed by the taxpayer. As those who have already paid the payroll deductions are also taxpayers, they will, to some extent, be paying for their insurance twice over.—*Herbert Hoover.*

An insurance agent, writing a policy for a cowpuncher, asked if he had ever had any accidents.

"No," said the cowboy, then added, trying to be helpful, "A bronc kicked in a couple of my ribs and a rattlesnake bit me a couple of years ago."

"Well!" said the agent, "Don't you call those accidents?"

"No," replied the knight of the branding iron, "they done it a purpose."

PROFITABLE CHARITY

According to Dr. George B. Howard, Argentine correspondent for the *Christian Century,* Argentine's President Peron is making a big profit by selling farm produce to the starving people of Europe. "Farmers can sell only to the government," he says, "but they get 18 pesos for what the government sells to Europe for 46." Dr. Howard significantly remarks, "And the Pope recently decorated Sr. Peron for his humanitarian services to hungry Europe!"—*The Converted Catholic.*

I care not if God is on my side; my constant hope and prayer is that I may be found on God's side.—Abraham Lincoln.

WICKED N. A. M.

Take, for instance, the phrase, "N A. M." This represents an organiza tion of business men which is, in m judgment, not as effective as it coul be in the fight against our commo enemy. However, it is sound for th country that there should be a Na tional Association of Manufacturers a that there should be an American Fed eration of Labor or a Federation o Women's Clubs.

Some time about 1935 an invisibl picket line was thrown around the N A. M. No analysis was made of it works, its strength or its weakness, it effectiveness or its failure. All tha was done was to effect, by constan repetition, a switch from the noun, Na tional Association of Manufacturers, t the adjective N. A. M. As a propa ganda device the switch was brilliant for it created in the public mind th symbol of badness. Anything brande with the N. A. M. symbol sufferer even at the hands of men and wome who were firm believers in private en terprise and who opposed Socialism.— *George Sokolsky.*

Opie Read, the humorist, was playing golf in a foursome when his ba landed in a sand trap. Hidden fro view he hacked away at the ball. Whe he finally drove it out and rejoined h friends, he was asked, "How man strokes, Opie?"

"Three."

"But we heard six!"

"Three," said Opie, "were echoes."

The Lutheran Outlook

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813 Vernon Road, Columbus 9, Ohio

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EDITORIAL

YOU WILL REMEMBER that the thirty-four representatives of National Lutheran Council bodies who met in Minneapolis on Jan. 4 to discuss closer ion among those eight bodies recommended that a mmittee of Fifteen be appointed to draw up a structural plan and report back to the Conference of Thirty-Four. The Committee of Fifteen met in Chicago on April 26 and 27, and their ommendations will be found elsewhere in this issue. ose recommendations should be studied carefully.

ommittee Fifteen

They start out well: "In the deep conviction that our finite objective should be the organic union of all nerican Lutherans in one Lutheran Church, we recomend," etc. I like those words, "union of all American utherans," although the addition of "organic" sets a al impossible of achievement in the near future. And ace everyone realizes that organic union of all Lutheran dies in the near future is an impossibility, it may seem some that the preamble above is mere lip-service to unattainable ideal, and is put in as a bit of appeasent of those who have been hoping for a movement at would draw *all Lutherans* closer together.

The American Lutheran Conference belongs in the oup of those who have so hoped. Meeting in Detroit st November, it adopted the following as one of four ints in a report on unity:

"We recommend that the constituent bodies of the American Lutheran Conference petition the National Lutheran Council to call an all-Lutheran Free Conference to be held under the auspices of the Council, with a view to the permanent organization of such a conference."

he idea behind that recommendation was that in this ew approach to Lutheran unity we should start by getting *all* Lutherans together in an organization for consultation, hoping to go on from there later on when we got to know each other better and were ready for more intensive union.

Before such an all-Lutheran free conference could be called, the meeting of thirty-four was held in Minneapolis, as a result of invitations sent only to the eight National Lutheran Council bodies—and thus pointedly omitting Synodical Conference bodies. Some of us thought this was a mistake. In the February Outlook I wrote, you remember:

> "I hope this meeting was not a tactical mistake. . . Would it not have been better if the Minneapolis meeting had been postponed till after the proposed free conference had been held? . . . I hope the call for the free conference still goes out, and that Missouri will be represented."

And in the *Lutheran Herald* (E. L. C.) of March 22 there was an editorial from which the following paragraph is taken:

> "In such larger movements, however, we feel that opportunity for *full* participation by *all* American Lutheran bodies must be assured. We cannot look with equanimity upon any effort which, without further ado, eliminates the Missouri Synod, as the present more inclusive unity movement does. We are beginning to believe that the meeting of January 4 committed a double tactical error, in (1) not beginning with an all-inclusive Free Conference, in the spirit of the Detroit resolutions of the American Lutheran Conference; and (2) in passing Missouri completely by. If Missouri refuses to negotiate, or, having negotiated, feels that it must withdraw, then negotiations confined to the present National Lutheran Council bodies can come next. But we cannot square with our conscience a movement which deliberately excludes one-third of all the Lutherans in America."

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Now let's get back to the recommendations of the Committee of Fifteen. After Part I, which consists of two questions to be addressed to all member bodies of the National Lutheran Council, Part II brings nine positive recommendations in regard to a National Lutheran Federation. The first point reads thus:

> "A. That there be established a National Lutheran Federation, meeting annually, its member Churches to be the general bodies now or hereafter participating, in accordance with the provisions of the Council's constitution, in the work of the National Lutheran Council."

In subsequent paragraphs there are recommendations that there be an annual assembly of this National Lutheran Federation.

But here again we do not have the *all-Lutheran* get-together that we have been hoping for. It is, like the Conference of Thirty-Four in Minneapolis, a plan that pointedly excludes Missouri, for the Federation is to be composed of "the general bodies . . . participating . . . in the work of the National Lutheran Council." Perhaps that is as far as the Committee of Fifteen felt that it could go, inasmuch as it was created by the Conference of Thirty-Four and was to report to that Conference. But I wish that with more far-seeing statesmanship they had seized the bull by the horns and exceeded their instructions by calling for an *all-Lutheran* conference. Perhaps, too, there is intended to be a little bit of pressure on Missouri to join the National Lutheran Council in the words, "now *or hereafter* participating."

Some have been irked by Missouri's insistence in the past on theses and documents which we could all "sign on the dotted line." But now those who were most irked are doing the same thing to Missouri. "Join the National Lutheran Council (sign on the dotted line) and you will be eligible to participate in the annual assembly of the National Lutheran Federation; otherwise not."

This attitude is unfortunate. At the spring meeting of the District Presidents of the Lutheran Church-Missouri Synod, the Presidents adopted a resolution May 7, expressing "profound distress over Lutheran disunity, and a desire and willingness to cooperate in efforts to achieve Lutheran unity." Why not take them at their word and permit them to "cooperate in efforts to achieve Lutheran unity" to the extent that they are able to cooperate at the present time? To ignore the hand that holds an olive branch is certainly not calculated to lead to peace and harmony.

Member Churches of the American Lutheran Conference have not given up hope for the *all-Lutheran* conference proposed by them in November. According to Editor Ruff of *The Lutheran* (U. L. C.),

> "Lutherans who don't want to advance toward unity without Missouri were responsible for the action taken on March 30 by the executive committee of the American Lutheran Conference. The committee asked for an all-Lutheran free conference some time in the autumn of 1949 for the purpose of 'widening the scope of present approaches to Lutheran unity' . . . The free conference idea was endorsed in March by the executive committee of the American Lutheran Church. A two-day session, some time in the summer or autumn of 1949, might be held in Columbus, Ohio, proposed by Dr. Emmanuel Poppen. The United Lutheran Church, Missouri Synod, and all other major Lutheran bodies in America would be invited."

Freedom to Criticize

BESIDES GETTING OUT this magazine, your editor is the regular contributor of a page of news in the *Lutheran Standard,* organ of the American Lutheran Church. Many congregations have adopted the custom of sending the *Standard* into the home of every member. Thus the paper recently fell into the hands of a Catholic woman married to a Lutheran husband. And this is what she thinks of your editor:

> "I'm going to write just a few lines to give you my opinion of your magazine, The Lutheran Standard. I wondered why, when you recently printed a picture of one of your writers, J. A. Dell, why you didn't put *horns* on him—it would have made him look more like his real self. Since his comments are mostly scandalizing topics about Catholics, and dirty insinuating remarks about them, the name *devil* would fit him fine. . . . I know his opinions aren't those of the majority of Lutherans, because most of them are fine and decent, while he can only be classed as a Communist or raving maniac. . . . You know the Catholic Church is the Church Christ founded, while the Lutheran Church is just an organization started by Martin Luther. How many miracles did he perform? He was just another J. A. Dell."

This one woman's opinion of me is not important, of course. But there is something involved here which is important. I have said many things about the Roman Catholic Church both in the *Lutheran Standard* and in the *Lutheran Outlook.* Occasionally I have agreed with some position or action taken by the Roman Church. More often I have criticized it for what I consider to be false doctrines, when judged by the Word of God, or false claims to power and authority, or false standards of morality. Never have I said anything that I knew to be untrue; and when I have accused them of teaching doctrines contrary to the Word of God, I have been careful to quote chapter and verse from their own official writings.

The question is, has a person a right in free America to criticize the doctrinal position of another Church, a doctrinal position which he considers false, subversive of God's truth, and dangerous to souls?

The question comes up in this way: when the National Association of Evangelicals met in Chicago recently they adopted a resolution condemning several bills slated to be introduced in the national House of Representatives. These bills are alike in that they propose to make it illegal to send through the mails any literature attacking any religious belief, race or creed. The N. A. E. said of this proposed legislation:

"These bills are in accord with the thinking of some eople in our land today who have gone overboard on ie 'Brotherhood of Man.' Moreover, these bills, if assed, could make it illegal and criminal to expose ie heresies in other religions. We believe this would e a direct violation of our Bill of Rights."

s I have pointed out in previous editorials, the moti- ion of all Christian acts should be love; but some- es it is the duty of love to point out faults and failures dangerous tendencies. And it is not love to be silent en a warning should be given, any more than it would an act of love for a mother, when she saw her child ning into danger, to keep silent because she did not nt to displease the child.

he N. A. E. is quite right in saying that there are me people in our land today who have gone over- rd on the Brotherhood of Man." There is the Nation- Conference of Christians and Jews, for example, which es to get a Protestant minister, a Catholic priest, and a wish rabbi to appear on the same platform as evidence t all is harmony among them and there is no discord. henever the Protestant minister and the Catholic est join in such a demonstration for the purpose of ing the impression that there is no great difference ween their religion and that of the Jewish rabbi, they y their own faith and do not deserve the name Chris- n. For Judaism denies that Jesus is the Christ, the n of the living God, and that confession is the corner- ne of the Christian Church. Furthermore, when a otestant minister joins in such a three-sided exhibi- n, he also loses the right to call himself a Protestant; a Protestant is one who protests at the false doctrines Rome, not one who pretends that they do not exist.

When a Roman priest appears on a platform with a otestant and a Jew, you may be sure that he does not so as a liberal individual. There are among Roman iests no liberal individuals who are capable of individ- l action as are Protestant ministers. No priest may ndertake any unusual action without the permission of s superior, just as he may not print anything without e "imprimatur" of his bishop. But if the Roman priest akes such an appearance *with* the permission of his shop, it is because Rome expects to gain something ereby.

Both Jews and Roman Catholics are minority groups this country. It is to their interest as minority groups *use* the Protestants of whom the N. A. E. says that they ve gone overboard on the Brotherhood of Man. For ample, the N. C. C. J. has undertaken to revise history xt-books in the schools, and press for the removal of y uncomplimentary references to Jews. That is per- ctly all right if they only relete references that are ntrue. But if what they would really like to delete is ie history that is written in the New Testament; that e cannot stand for.

The Jews in America have no hope of ever being any- ning but a minority group; but the Roman Catholics im to be in control here before long. A Catholic journal quoted Archbishop Spellman not long ago as saying that Rome should not be in a hurry to make friends with the Protestants in this country, for in sixty years the Protestants will all be back in the "mother" Church.

If Rome ever gets to the position of dominance in this country, how many editorials like this do you suppose could be written? If the wrath of that Catholic laywoman quoted above is any criterion, your editor would be a prime candidate for the stake and faggots. I am not greatly worried at the prospect; I should live so long! But in the meantime I have undoubtedly earned myself another horn with this editorial.

Protestant Newspaper Planned

EARLY IN MAY a meeting of Protestant church leaders took place in Kansas City to discuss the possibility of establishing and operating a national weekly Protestant newspaper. Among the delegates I noted the name of Dr. Clarence E. Stoughton, stewardship director of the United Lutheran Church and president-elect of Wittenberg College.

The committee estimated that two million dollars would be required for the success of the project, but there was considerable optimism in the group over the possibility of obtaining the funds.

It was suggested that *The Protestant Voice,* a publication owned by Dr. Homer Gettle of Fort Wayne, Indiana, be purchased and the name continued at least for the present. The paper would be published with local and area editions, like the Catholic *Register* which has a national edition published in Denver and more than 30 local diocesan editions. The policy of the paper would be pro-Protestant rather than anti-Catholic. All shades of Protestant opinion would find expression, from ultra-conservative to ultra-liberal.

There seems to be more interest in religious news than ever before, even the secular newspapers giving space to Religious News Service releases. But there is considerable doubt in my mind that a Protestant newspaper representing such widely differing groups can be successful. It would be pro-Protestant; but pro-what-Protestant? Pro-salvation-by-grace or pro-salvation-by-character? It would not be anti-Catholic; but what would its position be then on Catholic aggression in school affairs and the like? You have to be for something to build up a permanent subscription list, and if you are for something you will be against its opposite.

This skepticism on my part does not mean that I am not in favor of a strong Protestant newspaper. But we shall not fold up the *Lutheran Outlook* just yet on the strength of the prospects. We could have quite a paper ourselves if we had two million dollars.

Church Membership

ACCORDING TO the Southern Baptist Handbook for 1949, church membership in the United States has passed the 80,000,000 mark and now includes nearly 55 per cent of the total population. If the figures in the Handbook are correct, there is both encouragement in them and cause for increased evangelistic activity.

For one thing the percentage of church membership continues to gain on the total population.

For another, the Protestant majority is not diminishing. The Handbook lists 48 Protestant groups which have a membership of over 50,000 each. These larger groups reported for 1948 a total membership of 46,665,747, or 1,634,553 more than the preceding year. That is an increase of 3.6 per cent. The Roman Catholic Church reported 26,075,697 members, an increase of 807,524 over the preceding year. This is an increase of 3.2 per cent. In other words, if these figures are reliable the Protestant church membership increased at a slightly higher rate than the Catholic membership. That does not look as though Rome were winning America.

On the other hand, the figures given above for both Protestants and Catholics total a little less than 73,000,000. The rest of the 80,000,000 "church people" are composed of small groups of less than 50,000 each, and the four or five million members of Jewish synagogues, which are not churches. That is to say that America is not yet much beyond the fifty per cent mark as far as Christianity is concerned.

And another thing to think about is that of the 75 or 76 million Christian church members in America not all are active, intelligent, participating members. Many are nominal members only, and probably there is a greater percentage of nominal membership in the Protestant ranks than in the Catholic.

A sober evaluation of these figures therefore does not permit us to sit back complacently with the idea that all we need do is let nature take its course and America will of itself become more and more Christian and the Protestant majority will be safely maintained. Neither of these points can be taken for granted.

Minority Rights

A DISTRICT COURT in Minneapolis has ruled on a church case of more than merely local interest. It has to do with the rights of minorities in church congregations.

In 1947 a church in a Minneapolis suburb that had been a Baptist church for 90 years decided to change its affiliation from the Baptist to the Congregationalist Church. So the constitution and articles of incorporation were changed, and the Baptist minister was ordained in the Congregationalist Church.

But there was a small minority of seven members who protested the change and took the matter to court. Now by decision of the court the minority has won, and the old articles of incorporation and constitution are reinstated.

Judge Paul S. Carroll ruled that there is no legal precedent that authorizes the majority of a congregation to transfer the affiliation of a church from one denomination to another. Of many Minnesota cases on similar questions, he said, "Several hold that it is proper for a church to transfer its affiliation from one synod to another, all within the same denomination, but there is no decision in Minnesota or elsewhere which this court can find authorizing the majority of the congregation over the protest of the minority to transfer the affiliation of a church from one denomination to another."

There are two points of interest here for us. The first is the question, Does this decision weaken the democratic principle of majority rule in church affairs? Usually our church constitutions take care of possible dissension in the congregation by including a paragraph like this: "Should dissension arise in the congregation, which may God in His mercy forbid, the property shall belong to the group adhering to this constitution and its confessional paragraphs."

That is merely safeguarding the interests of those who found the congregation and draw up the constitution. They are founding a Lutheran congregation, let us say, and investing their time and money in it. They have a right to demand that it continue to be a Lutheran congregation and that their investment shall not later be made to serve some other denomination.

But suppose a disaffected minority should disagree with some congregational decision or procedure—not the transfer of affiliation to some other denomination, but some other matter—and claim that they were abiding by the original intent of the founding fathers and the majority was not. They would have to prove their claim in court, of course, but they could bring congregational life almost to a standstill while the case was pending.

The other point of interest for us arises from the possibility of the merging of Lutheran congregations of different synods. The judge in this case said indeed that there is legal precedent for the transfer of affiliation from one synod to another within the same denomination. But a disagreeing minority, however small, could cause a great deal of trouble by taking the case to court on the strength of the decision in this Baptist-Congregationalist case.

The moral of the case, as far as we Lutherans are concerned who are likely to see more and more consolidating of congregations in the near future, is that we should see to it that all merging on the local level be done with as nearly a unanimous vote of all concerned as it is possible to obtain, to lessen the chances of legal disputation and possible overthrow of the action.

A Prosaic Spiritual Iliad

James A. Smith

IT HAS BEEN SAID "conscience in most men, is but the anticipation of the opinions of others," and it was Jesus Christ who called upon all men to form their own opinions on evidence when He said: "Whom do men say that I am?" (Matthew 16:13-15).

Situations, unusual and inescapable, may set before us a combination of ideas, ideals, and inspirations which will bring about a change in our lives that will alter the whole meaning and purpose of our plans. Those ideas, ideals, and inspirations may be the result of certain antecedents that had entered into the moulding of our lives, and a change of environment brought them to the surface of our thinking. Sometimes situations become determinates to shape our destiny. In a letter to John Adams, the Founder of our American Democracy, Thomas Jefferson, translated this idea into these words: "We are not in a world ungoverned by the laws and the power of a Superior Agent. Our efforts are in His hand and directed by it; and He will give their effect in His own time."

Situations are but moments of experience; time and life consist in a series of such moments. Sometimes they become powerful in their effects in the rebuilding of our character to bring it to a higher level of usefulness. Both religion and history show how certain personalities exemplified the control of situations that had arisen out of their experiences, and the effect of their subsequent labors upon people in general. It is largely in experiences that we become conscious of the work being done by divine providence through us as its agent, and this can be especially true of people whose lives are conditioned for freedom and liberty when under the effects of revealed religion and a demonstrative Democracy.

While serving as a chaplain with the American Expeditionary Forces in World War I, the unit to which I was then attached was billeted in a small village in south central France. In the early years of my ministry as a Protestant clergyman, some attention had been given to the study of architecture and I retained an interest in much of the knowledge then acquired. While passing through the lone street of that medieval community, its antique attractiveness arrested my attention; the little church (Roman) nestling in the quietude of the community's common center, becoming the focal point of my interest. It had about its outward appearance the physical evidence of many past years.

Shortly after my arrival in the village the acquaintance of the pastor of that church was formally effected, to whom a request was made to be shown through its interior. Having never been inside a Roman Church, the element of curiosity became highly assertive. On being informed of its antiquity, my mind called up many of the past events through which France had passed, and out of the panorama of events that passed before my mind, a few stood out, having an immediate application. The fact that I was then standing in a place to which people over the past seven and one-half centuries had been coming to worship God seemed to make that little church stand out as a symbol of the twelfth century.

My mind then was given to a consideration of the history of the Roman Church. But it did return with greater vigor to stir my emotions with a more significant meaning, burning into every moral and spiritual faculty of my being, the consciousness of an imminent duty. Situations seem to fit into the whole pattern of one's life and, degree by degree, divine providence unveils their needed parts.

Attracted to Rome

As I stood there conscious of the historic past, as symbolized in that little medieval church, my mind became impregnated with new ideas, ideals, and incentives from which there arose a resolution to study the history of the Roman Church.

The priest's answer to my question, and the interpretation I then put upon it, opened up a new vista to my memory as well as the future years. By estimating the past, the vista of the future became vigorous in its appeal; and the many responses my mind made over a period of five years to those appeals, led me to the Roman Church seeking membership within its centuries-old framework. All that it then offered to me enchanted the faculties of intellect and soul, with the exception of my will, and that I shall always reserve as God's greatest gift to me; the use of which is to determine the character of my eternal destiny. God has bestowed the faculty of will in man as an authority to govern his other faculties. Being free, it imparts its freedom, not only to the act it performs itself, but to those acts it bids the other faculties perform. It is the free will in man that gives the merit or demerit to the works man performs. The discipline of my will God has entrusted to me and to no one else; and if it is properly disciplined, the whole of my faculties will be disciplined. Since God Himself has not demanded its control, who is any man that he would dare to command it?

After being discharged from my duties as a chaplain, and being somewhat disposed to act hesitatingly on returning to the duties of a parish church, my thought returned to that answer of the priest that awakened within me the necessity of having a true knowledge of the Roman Church. Like the greater part of all men who served their country in that military expedition, the unusual experiences, and the constant necessity of adjusting one's self to changing environments brought me onto

a higher level where I saw opportunities to better advantage. Things of a negative character were crowding themselves upon me, and indecision was constantly with me that caused me to look upon my intelligence as a worthless possession. Such a state of mind was described by Euripides, the Greek tragic poet, in these words: "The wavering mind is but a base possession." My state of mind at that time confirmed the words of the English satirist, Jonathan Swift, as being true: "It is a miserable thing to live in suspense; it is the life of a spider."

It was at this time of mental anxiety that my face turned toward the Roman Church as a relaxation for my pent-up spirit. A decision was reached that I would remain in the ministry, but that I would make a careful study of the Roman Church. While I was not conscious of it at that time, I know now, after a thorough review of the whole matter, that my decision was not prompted by an impulse of reason, but rather by one of passion. If I had thought to carry out the counsel of the one who said: "act upon your impulses, but pray that they may be directed by God," perhaps God would have directed me onto a pathway that would have brought me to where I am today; but, on the other hand, it was God's plan to teach me in the school of actual experience as "Experience is the Lord's school, and they who are taught by Him usually learn by the mistakes they make that in themselves they have no wisdom; and by their slips and falls, that they have no strength."

That venture was not undertaken without serious reflection as to how it should begin, and what principles would serve as proper guides to lead me to the achievement of the things I sought. I would confine that study on the Roman Church regarding its place in a divine arrangement to the estimates made by Protestant clergymen and capable laymen. This, it seemed, was a strange thing to do. However, as it is now viewed in its relationship with its value, I am convinced that divine providence had so decreed it; for that decision evinced a deep confidence in the integrity latent within Protestant mentality.

Serving Rome

After a desirable acquisition of knowledge on the merits of the Roman Church had been achieved from that source, a campaign to put it to use was inaugurated, the purpose of which was to disabuse from the minds of my co-religionists the many erroneous ideas they then held respecting the people of the Roman faith. At that time the un-Christian and un-democratic organization of the Ku-Klux-Klan had attained an attractive place in the strength of its membership and the wide extent of its influence, and these powers coupled with its ideology of white-Protestant-Christian-patriotism, seemingly, was a menace to the welfare of our democratic state, one of whose major principles is that of having confidence in the moral judgment of all mankind. To encourage the existence of such an organization was but to court the cancellation of the element of "democracy" in our great and growing nation, to leave us with a mere skeleton of a nominal republic. It was a pure religious and truly patriotic motive which prompted me to enter upon that campaign of discipline, the object of which was to bring harmony and peace to the common citizenry of our beloved nation.

In the initial stages of that campaign, many priests and prominent laymen of the Roman Church made it evident that they were disposed toward discouraging that moral venture on my part, looking upon it as one of impudence, believing that any attempt to "beard the lion in its den" would be characterized by endless embarrassment, and, perhaps, serious injury to myself. I felt confident, however, that the reaction to my moral and patriotic efforts would be an evidence of their approval, and that confidence was not betrayed. A true confidence in others when demonstrated in a proper and understandable attitude will always be favorably rewarded!

For a period of one and one-half years in that moral crusade for a better understanding between the people of the two major religious groups within our nation, I remained independent of any man or association of men in the management of, and direction for, the work being done.

After entering the (Roman) Church, a service somewhat similar to the pattern carried out in that period of independence was continued under the sponsorship of certain Bishops, who in no manner proscribed me, but left me free in the exercise of my own initiatives. This freedom was not requested, but was freely given by the Bishops in whose diocese the work was conducted. I was designated a "Lay Missionary," and in that capacity I continued for a period of six years. On the termination of that work under episcopal sponsorship, another period of personal initiative was inaugurated, having the cooperation of the pastors in local churches. This work was highly enjoyable but characterized by certain elements of uncertainty which made it impossible to organize the work in any form having regularity. It was during a period of disengagement that the Bishop of the Toledo Diocese put me to work as the Lecture-Guide in the newly erected cathedral, and in that service I remained for a period of nine and one-half years.

The longer I remained in those services, the more zealous I became to propagate the teachings of the Roman Church. I was then in the prime of life, and knowing that my services in the cathedral would sooner or later be terminated, thoughts of the future were constantly disturbing my mind because of the lack of organization. These periods of indecision come to us because we do not know our own minds, and not knowing them, there is nothing to which we may attach our capacities for service. Mencius, the ancient Chinese sage, must have been conscious of this perplexity when he wrote these words of counsel: "Men must be decided on what they will not do, and then they will be able to act with vigor in what they ought to do."

Defending Rome

Being faced with that perplexity, reason, having gathered some facts together, presented them to my mind, and the basis of those facts, a decision was made: I would vote the whole of my life to the interests of the Roman urch. Having had those many years of experience in ching others religious and historical truth through the of the didactic arts—architecture, sculpture, and nting—I would make a thorough study of them and ply the knowledge thus acquired to the basic teachings the Church. I would limit the field of knowledge and derstanding to the things that are embraced within major claims set forth by the Church. I held that hose claims were understood in the light of their truth, n all other matters would be understood through the nfidence of the people accepting them. I believed that th the clarification of the major claims of the Church, those having a minor place would be accepted on the rd of the official teachers of the Church, from the Pope the parish priest, and that this eventually would bring out the abandonment of all other historical groups, the sult of which would be the reestablishment of the postolic Church throughout the whole of Christendom. aving spent many years on a study of the principles, liefs, and philosophy of Thomas Jefferson, the above nclusion was partially reached by observing what he ote in his "NOTES ON RELIGION" respecting the urch, in its general sense, as a universal instrument divine origin, holding the hope of man's salvation.

After spending many weeks in serious reflection and udent planning, I set about to perfect an arrangement aving all necessary parts that would give me a set of timate truths which would establish the assurance that true Normative Christianity is in the Roman Church, d nowhere else could it be found.

To acquire a knowledge and understanding of the basic ements comprising the Roman Church, and the events d facts incident to its historic record that had always ood out as a guarantee that men would never renounce e Roman Church or repudiate its claim to priority, I ould then have an indestructible foundation to support e contention of the Church that it is the "True Apos-lic Church"; the "Mother Church of Christendom."

It was the conviction of the Founders of our Democ-acy that when the people cherished truth, falsehood ould be destroyed. This conviction was based on these ords of Jesus Christ: "You shall know the truth and e truth shall make you free" (John 8:32).

It was the word "catholic," so strongly emphasized in e entire category of the Church's teaching, that capti-ated my attention. I had long since become convinced at since there was but one God, there could be but one ue religion that would have the distinctive marks of s origin being with God; and as there was but one aviour, Jesus Christ, His only Son, there could be but ne official teacher of the truths God had sent Him to each, and these truths Jesus Christ commissioned His apostles to teach to all nations. Those chosen men were the charter members of the Christian Church, and they thoroughly understood the universal characteristic of that commission. What Jesus Christ had taught them could not be a contradiction to any other divine truth that had been previously taught by Moses and the prophets. The truths of the Old Dispensation became integrated in the New Dispensation, and this Jesus Christ held to be the confirmation of the absolute correctness of what He had taught (Matthew 5:17,18).

Man's greatest enemy has always been his unconquered ignorance and fear. The apostle Paul seemed to be always conscious of this barrier to his missionary work, especially when making an application of the Gospel to a universal humanity. To meet this problem he set up a standard of Christian pedagogy (Romans 3:30,31; 10:12; Galatians 3:28,29), and by that standard I would judge the Roman Church as the authoritive teacher in Christendom. The "catholicity" of the Church is not to be in the mere name, but in the demonstration of what the word "catholic" connoted. The real "Catholic" church will be reflected in the exalted character of its teaching that actually converts the ignorance of people into true knowledge and understanding, while it translates their fear into fortitude. Therefore the real Church would always be known by the fruit of its teaching and the unchangeableness of its people. This brought me to the conclusion that the Normative Christianity, the type of Christianity so badly needed in our day, must be in the Roman Church, and I would seek for it there. By regarding Christianity in the sense of being "normative," I put it in the category of the sciences; making it a science that tests and evaluates, and not one that merely describes or generalizes. I sought for a Scriptural confirmation of this idea and found it in these words: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which you have both learned and received and heard, and seen in me, do" (Philippians 4:8,9). All of these things Paul recommended as a rule for their faith and practice, as they had seen all of them demonstrated in his life. He was a living exponent of what he taught to others; the secure foundation for a Normative Christianity. The object of the apostle Paul was to recommend holiness and righteousness to the people in every point; to show that the Gospel of Jesus Christ requires all the professors of holiness and righteousness to have the mind that was in Jesus Christ, and to walk as He himself has walked; that they were to attend to every branch of virtue that would bring honor to God, good to their fellow-men, and credit to themselves. The events and facts of Paul's life were set before them as an evidence that confirmed what he had said regarding the divine character of his call to the apostolate of Christian teaching.

Studying Rome

To enter upon a venture to transfer my judgments and opinions concerning the Roman Church, it became a moral obligation on my part to possess a thorough knowledge and understanding of all major events and essential facts bearing on any claim the Roman Church had made, and upon which it had made its appeal to the people. Priority in all matters that have their effects in any aspect of revealed religion must have its base established in the events and facts that constitute the essentials of revealed religion. The sequence of those events and facts will become a part of historic recording. All the basic claims of the Roman Church have become a part of the history of the Church. I devoted a great amount of serious thought to this aspect of my problem, and being conscious of the elements of controversy involved, and the many difficulties that would beset me, I was brought to the realization that it would be necessary to depend upon God's grace as the only thing to help me in the solution of that problem. All of those claims had long since become strongly entrenched in the mentality of the Roman people and have stood as an impregnable barrier between the Roman Church and the contrary attitudes maintained by all the other sections in Christendom. I was about to enter upon a quest for a set of events and facts which would confirm all the things I had mentally accepted on the place and mission of the Roman Church. But having a background of Protestant mentality, I was kept conscious of the fact that from the earliest days of the Roman Church, honest doubts have been in the minds of many people respecting the reliability of its many claims to priority; that those doubts from time to time were demonstrated in an attitude of denial. That Protestant mentality seemed to assert its right to be heard, and this became a fact with which I had to reckon almost unceasingly. It became necessary to adjust my mind to the continued presence of my Protestant background. The apostle Paul was confronted with a like problem, and from time to time reference to it was made. He devoted an entire section in his letter to the Roman Christians, who had been consistent devotees of Judaism, that indicated that his religious background in Judaism was a matter of constant concern to him (Romans 9th chapter). He wanted to have the testimony of his own conscience in the matter, and so I, too, sought to have such a testimony, and I found it in this: that only a religion whose adherents doubted the validity of its claims would fear investigation; and only a religion that has been impartially investigated can be an object of whole-hearted allegiance.

With a carefully disciplined judgment, I set forth on a quest with a sincere determination to find a Normative Christianity, and the only group to have made the claim of its possession was the Roman Church, and the things that it had taught me, I had accepted on a basis of those claims. My attitude must be seen in the workings of a highly disciplined consciousness of the righteousness of my quest. In order to give a more definite form to the arrangement, and the function of its necessary parts, a set of opinions was drawn up that would guide me to the achievement of my quest. As a student of history, I sought to find the great events that had been providentially arranged in which men, seemingly, were entrusted with the responsibility to build a better world. Such would include the claims of the Roman Church. God's plans and man's execution of them are to be found in the Scriptures and the spiritual elements in history and not in philosophical treatises or any other agencies which have but the reasoning of man as their source of information. That which we find in the Scriptures and spiritual elements in history have a ground work for the vision, inspiration, and spiritual dynamic immediately present to send men forth on a mission to contribute something worth-while to the building of a better world even as it did those whom divine providence had previously called to achieve the ends that would set men free in those experiences on a higher level of living that will eventually be realized in a concrete universal humanity. This, we find, as God's intention latent in the "Lord's Prayer"; the world's greatest classic on man's humanity to his fellow-man and the fatherhood of God. The words "Our Father," indicate the tone-proper for its interpretation. While meditating on this matter, a question of deep and significant meaning impregnated my mind: Would the God of a total humanity confine all of His works and objective interests to one particular stream, and place a mere man to whom the Roman Church attributed the divine quality of "infallibility" as the navigator of that stream?

Christianity is an intellectual, and not merely an emotional, faith. It is grounded in experience. History does not reveal God, but it is from the Scriptures that we acquire the knowledge that God has revealed Himself in many events of man's past. In this aspect of the arrangement and the function of its parts, I believed it would be possible to discover whether the ideas and values of human experience reflected the real divine ideas and values. In this I would seek to find God through His revelations in the experiences that would arise out of the practices of the religious hierarchy of the Roman Church; that the ideals and values found in the claims of the Church reflected the ideals and values set forth in the Scriptures. This was the basis for Paul's claim for his apostleship in the Christian ministry.

By depending upon the Scriptures and the spiritual elements in history as the source of events and facts that had a proper place in the time in which they occurred, my attitude towards the problem involved in my quest would command universal appreciation and approval. As an exponent of those events and facts, I would not depend on my limited ability to bring them into an effective form, but would court the favors of those aspects found in human intelligence whose purpose is to clarify knowledge and to expand an understanding of all events and facts honest and sincere reasoning would provide. Like all men who are in pursuit of justifiable ends, I must depend upon those who possess that necessary type of fitness to cooperate with me to achieve the objective

rpose of my quest, for a wise Creator has made us nterdependent with men, but not independent of them.

Proving Rome

Reason, whose duty is to gather facts, and prudence, whose duty is to demand action, will be the principles to guide me in every aspect of the arrangement and the function of its parts as set up in the plans to achieve some good in the world. The cause for all this careful planning is, whatever may be the result of the venture and if found to be of profit to men in general, that it be made known to the people; and if its merits justify that publicity, it shall appear as an appeal to the intellects of our democratic people. If this war-tired world is to arise from this slough of despondency, men must be taught to think and reason correctly, somewhat after the manner Paul had recommended to the consideration of the Christian people in Philippi. Man is more than a child of nature; his greatest part is the rational and spiritual power from which has come his moral being, social order, science, art, and religion. Man's highest vocation is to create and maintain a cultural and spiritual environment in which the individual can develop to the full stature of rational and spiritual manhood. It is the vocation of man to fashion out of the material God has given to him, an objective, rational order, of social, moral, and spiritual institutions through which he can exercise true freedom to become a rational personality.

This idealism, thrown against a background of anti-God ideology, reflects not upon the moral order so much as it does upon the inefficiency of organized Christianity to produce the people Christ's order has demanded: "Go ye therefore and teach all nations . . . teaching them to observe all things whatsoever I have commanded you." Today, that portion of the world that has had a distinctive type of nominal Christianity preached to it for over nine-teen hundred years now stands in mute silence, looking over the battle fields that have drunk more human blood than all other portions of the world put together. That silence is not an affirmative attitude of those who have heard Christ say: "My peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). Jesus Christ proved to the whole world the absolute correctness of His claim that He was the Son of God, not by His words alone, but by His works confirming his words (10:36-38). Therefore, when it became necessary to prove the authenticity of any event, act, or claim, adequate evidence was brought forth voluntarily by the individual whose integrity was in question. If Jesus Christ did not hesitate, neither would His Church when its integrity is called into question.

Those types of intelligence whose favors I would court would be considered as principles that have a place in the intellectual, moral, and spiritual arrangement for the peace and goodness of all men. I reasoned, that from the time of the introduction of those types of intelligence, I would not be alone in my venture to do good, but I would have the fellowship of all souls having a like intention. They would participate in that venture with me. The purpose of that venture is to find a Normative Christianity; and as the Roman Church is the only one in the whole order of Christendom to make a claim to its possession, it is there that I would endeavor to find the evidence that would confirm the correctness of its claim.

By taking that attitude, it would be necessary to change the character of the arrangement from one having individual implications to one having the character of social implications; an epitome of Democracy. I selected those types of intelligence whose function would be that of a depository of truth, having within them an essence that would determine the use to which they could be best put, as the essence is the ultimate ground of being in anything; the principle that proceeds from what it actually is.

Charles Kingsley, the English clergyman and novelist, has tersely expressed the substance of a practical Christian Democracy in these words: "What I want is, not to possess a religion, but to have a religion that shall possess me." At the head of that list of types of intelligence, would stand "religion," as it is the most universal of all man's concepts: 1. Religion, as a principle of antecedents, the guiding standard of all true knowledge, as it serves to make knowledge meaningful. 2. History, as a principle of guidance, pointing out the spiritual and moral meaning of the written records of man's past, as man, in the totality of his being, is the central fact in history. History sees an idea in action in human affairs. 3. In order to form an impartial judgment it would be necessary to incorporate two distinctive types of intelligence having a disciplinary function; prejudice and biased opinion must not be an influence in my search for true events and facts, and their interpretation. The one having the greater importance for this arrangement is Philosophy, as the essence of Culture, a principle of production in man's moral elevation. It is Culture that puts the idea to work for the highest and best in man's interrelation with his fellow-man. Following this type, and somewhat akin to Philosophy, I placed Science. 4. Science, as a principle of accomplishment that concentrates all of its efforts upon a never-ending search for that which is true in God's order of nature. It converts an idea into practical uses for the good and happiness of mankind. 5. For purposes of explanation I incorporated into this part of the arrangement Creative Art, a principle of portrayal, representing ideas, ideals, and reality in visible form. It bases its expressions on moral truth and the decisions of justified criticism. 6. Criticism, a principle of arbitration in the sense of judging for purposes of right decision, as Criticism is an exponent of truth. It decides what is the best use to which an idea may be put in case of a dispute.

In reviewing this part of the arrangement, a careful observation was made of its several parts, as their various objectives had the hazard of confusion. No truth can be in disagreement with any other truth, and I as-

sumed that all truths had their origin and ultimate end with God:

Religion, to be true to itself, must be the union of all forms of truth in thought and action. History is moral truth in human affairs. Philosophy is moral and spiritual truth in demonstration, and to this the name of "culture" is given. Creative Art is moral and spiritual truth in illustration. Criticism is moral truth in discipline.

These six types of intelligence compose the essential parts of man's system of truth. I deemed it very essential that I understand that these types of intelligence are only found in what superior minds have thought and felt; the minds that have been the spiritual, moral and intellectual aristocracy which labored for man's good and normal usefulness. I adopted these types of intelligence for purpose of elucidation, as they set forth the idea of a unified culture, born out of the necessity of scholarly minds understanding each other. In the second place, they were adopted into the arrangement for the reason that each one, in its way, has contributed much towards the spiritual, moral, and intellectual development of humanity as humanity rests upon this trinity of orders; the Creator Himself having laid it as an indestructible foundation upon which mankind could safely build without fear. The great heart and mind of the immortal Thomas Jefferson conceived this to be the fundamental truth upon which to build our Democratic nation, and expressed it in these words: "The varieties in the structure and action of the human mind, as in those of the body, are the work of the Creator, against which it cannot be a religious duty to erect a standard of uniformity. The practice of morality being necessary for the well-being of society, He has taken care to impress its precepts so indelibly on our hearts that they shall not be effaced by the subtleties of our brain. We all agree in the obligations of the moral precepts of Jesus, and nowhere will they be found delivered in greater purity than in His discourses."

Testing Rome

In order to discipline my mind for this venture I would be compelled to study what was most necessary to justify the ends being sought, and to pursue that study with method, with perseverance, and the highest motives; with the desire to know and to love the truths of this matter concerning the claims of the Roman Church, and to translate those truths into some demonstrative form which would be a confirmation of their reality. The greatest obstacle that I would be compelled to meet would be that which would arise out of our inherited suspicions of the Roman Church. But in this, I was confident that our Democracy had a soul peculiar to itself, and no matter what would be the outcome of the venture, the thinking people of our Democracy would not yield to the voice of fear after once their judgment was confirmed with a set of undeniable truths. They would then strengthen their attitude through the vigor found in concrete things. I would set out on a mission characterized by a determination to contribute some good to the totality of that part of the world that is right. In my thoughts regarding that determination, I would accept the counsel of the Founder of our Democracy as a safe guide for the performance of all that was implied in it as he expressed it in a letter to one of his friends: "There are rights which are useless to surrender to the government, and which governments have yet always been found to invade. These are the rights of thinking and publishing our thoughts by speaking or writing." My soul would again draw inspiration and courage never to surrender the right to think and act for myself, for that right is definitely guaranteed by our Democratic nation.

But to deal with the problem that would arise out of the use of that right, a particular type of reasoning would be necessary, as in this Democratic nation each person is confronted with the problem of conflicts that are ever present between certain ideas and ideals held by the many religious groups. It is the duty of reason to approach all religious problems in a conciliatory manner by seeking what tends to harmonize rather than for what would emphasize differences, and in this way, greatly reduce provocative controversy. I believed that right reason would be the only key to open the gates of religious knowledge that would strengthen the religious convictions that people may have on the ideas of religious necessities. Since human reason is a gift of God, absolutely indispensable to man for the attainment of truth it needs to be guided and complemented by the light which streams always from the Word of God. Therefore reasoning is the process of reaching a final judgment, and in any process of education, its function would be to train the people how to recognize this serious world-wide problem of religious differences with which the people in Western civilization have always been confronted, and how to solve that problem by the application of sound judgment.

In undertaking a study that involved an investigation of the major claims of the Roman Church, I first sought out those pedagogic principles recognizable in Christ's method of teaching, as instruction presupposes a certain logical order of development in its theme, and a certain order of exposition of the subject to be taught.

The manner in which God has created our intellectual faculties demands the freedom of enlightenment; but this freedom must be consistent with the infinite, unfettered development of the individual, intellectually, morally, and spiritually, to set him free in the realm of moral and spiritual ideas, and ideals, and inspirations to shape his mind and soul by the might of their eternal destiny. Jesus Christ emphasized this as a fundamental necessity in the development of the individual when He spoke the parable of the "Rich Man and Lazarus." Jesus Christ knew what are the possibilities of man's religious education while he is yet on the earth, and He instituted a teaching Church to bring out those God-given intellectual qualities in order to give men a rich and full religious experience. This being an undeniable truth, the question is, who or what is responsible for the world's sad plight in our day?

Christ's Church primarily deals with human values, d this, strange as it may seem, was the immutable th upon which Thomas Jefferson conceived our Demotic nation. In any consideration of the claims of the man Church having its origin with Jesus Christ and s Apostles, and its claim respecting the office of the pacy, the value of Jesus Christ and the Apostles would come a matter for thoughtful appraisal. The New stament, I felt assured, would be replete with undeable evidence of the greatness of their value as indiduals, and also the value of their corporate mission. sus Christ, as the Redeemer of mankind, came into the orld and achieved the ends of His God-determined mison. One aspect of that achievement was the institution a "church," and into that church, He called as its arter members twelve men, and these, with the exception of Judas, who proved himself unworthy, were, at the d of His earthly mission, sent into the world to make nown to mankind all the things that He had taught to em. Their value as individuals was found in the value the truths they were sent to teach and not in their fice as apostles. It is the fulfillment of the duties that ll to men that determines a man's value to society and ot the office that he occupies; the office being but the easurement that prescribes his duties, and assigns to em their character. The value of Jesus Christ and His postles was in themselves, and manifested in the faithlness of the performance of their duties. But if men hange the objective purpose of the Church instituted y Jesus Christ, and substitute one of their own creation, he true Church will continue on in its mission, but the ubstitute will be characterized by endless failures. It is he Holy Spirit that continues to teach men the truths aught by Jesus Christ, for He said: "These things have spoken unto you, being yet present with you. But the omforter, which is the Holy Spirit, whom the Father ill send in my name, He shall teach you all things, and ring all things to your remembrance, whatsoever I have aid unto you" (John 14:25,26).

Human personality has a majestic place in God's arangement for man's destiny. In order to determine the lace and value of the religious personality around which o much serious controversy has gathered, causing Christendom to divide into three major groups, I deemed t necessary to put to use some standard of measurement by which to determine the value of men who are chosen to fill the office of the Papacy. I believed, that by identifying any man, possessing all the faculties with which the wisdom and power of God had endowed him, under the categorical arrangement set up by the Greek philosopher, Aristotle, a reliable judgment could be reached on his value. It was the Greek intellectuals who pointed out in human personality all the values of man that are to be understood in the light of divine revelation.

That Greek philosopher drew up a classification of certain well defined categories which could be used as universal ideas applied to individuals, and made them the ultimate and supreme ground of universal ideas that would guarantee a clearer and more accurate judgment that would be found concerning another person. Aristotle held that the ideas and judgments are but the intellectual representations of persons in which the idea stands for the person while judgment stands for the facts about the person. Each category expresses a mode of being as it is found in the individual that gives information about the person in question. This systematization and classification when applied to the apostles was intended as an aid to the understanding of them; and when applied to Jesus Christ, what was revealed made Him stand out as the "Son of God" in a manner that had never before occurred to me.

Measuring Rome's Claims

The most obvious character of Jesus Christ was His consciousness of God as His Father in heaven. No thought of an intermediary ever entered into His thought of God, and one of the most valuable truths He taught to mankind was an answer to a request that sought to know how to pray: "When ye pray, say, our Father which art in heaven," etc. This consciousness of God He always demonstrated, and this became a standard for all men, and by this standard, a judgment about men can be rendered.

Jesus Christ called attention to His consciousness of God as an undeniable evidence of His divinity, and the genuineness of His mission to mankind (John 3:34; 7:16; 8:28; 12:49; 14:10; 178). This characteristic first manifested itself when He sat with the Doctors of the Law in the Temple when a boy of twelve years of age (Luke 2:49), and the last manifestation of it was immediately before His ascension into heaven (Luke 24.49).

When that arrangement had taken on the character of a satisfied completeness in a carefully designed systematized form in the classification of all its parts; I felt qualified intellectually, morally, and spiritually, to undertake the second phase of that venture. The object of that venture was to acquire a set of immutable truths that would send me in pursuit of a normative Christianity, and the possession of that type of Christianity I looked upon as the greatest need of man in our day. The present malady now afflicting the human race is not to be found in the physical part of man's being, neither in the material order from which he draws those necessities to sustain life on the earth; but in his intellect and will that have been so obviously erroneously trained. It is, therefore, very obvious that his greatest need is in the demand of the soul, making its appeal for a set of ideas, ideals, and inspirations which will set him on the way to the establishment of a new and better way of life. All the moral and spiritual resources for man's life on the earth are not exhausted, but man must be trained in intellect and will to open the channels of those reservoirs before he can be benefited by the vital, energizing qualities they now hold. Jesus Christ said: "I am come that they might have life, that they might have it more abundantly" (John 10:10); and from His lips fell these

words upon the ears of Satan: "Man shall not live by bread alone, but by every word of God" (Luke 4:4). And upon another occasion He said: "As my Father hath taught me, I speak these things," and all that God had taught Him, he committed to the apostles, and they were to communicate them to the whole world (Matthew 29:19,20). Somewhere on this earth, the Church of Jesus Christ is to be found. In all the teaching of Jesus Christ respecting the Word of God, He associated it with Himself, and never with any man or men without His presence. The Word of God and Jesus Christ and the Church will always remain inseparable for the eternal good of mankind; and if men search for His Church, it will nver be found at the end of man's long trail of man shedding the blood of his fellow-man through the artfulness of war.

The Roman Church is the only group in Christendom that makes the claim to having all the powers and prerogatives of the Church Jesus Christ instituted, and it is of necessity that all of Christendom enter into this quest to find the events and facts which will support that claim. By this arrangement of adequate instrumentalities, I hoped to attain, by a process of judicial eliminations, with Scriptural and historical affirmations, a true knowledge and understanding of the nature of that claim and measure its worth by the standards set within that arrangement.

I set that system of parts into an orderly condition, creating a suitable form appropriate to my needs. There was an arrangement of parts, each one representing a definite attitude:

1. In the very nature of these claims, they would have their basis in divine revelation and their reality in historic record in the form of events and facts; all of these claims having contributed a definite part to the history of Christianity.

2. These claims having formed the basis for Roman mentality, they would compel a constant attachment to the Roman Church, fixing an attitude that would command an unquestioned consideration.

3. The Roman Church, the focal point of a divine arrangement; an intellectual faith, grounded in experience; its concreteness being the secret of the Saints; its demonstrations in the experiences of the religious hierarchy.

4. The necessity of reason holding a permanent place in the gathering of events and facts, as the Roman Church claims to be the possessor of a total Christian life.

5. The necessity of having different systems of truth represented by types of intelligence, to discipline my reason and conscience, to guard against the influence of my inherited suspicions.

6. The value of human personality as a determinate to justify the hierarchical system in the Roman Church.

7. Because of its claim to being the source of our democratic state, and the necessity of a constant comparison between the Roman Church and Jeffersonian Democracy was accorded a conspicuous place in the whole arrangement as a part of the sequence to prove the correctness of all of its claims.

The nature of a claim invites a careful study of all that is comprehended within it. It is an assertion of a right which claims the right to be acknowledged; it is the finished structure of an idea, and it is in this light that I would regard it throughout the whole process of my quest for a normative Christianity, a form of Christianity having the implications of a science, which I hoped would lead me to the Roman Church. My confidence in finding it there was so great that I would tear every claim down and thoroughly test and evaluate every element found in the composition. I was sure of finding certitude a characteristic in all parts and that certainty almost became a fanaticism.

(To be concluded)

The New Voice

For long the voice within me sighed,
"I must, I must, I must,
Until the day my body lies
A-mouldering in the dust."

But now that voice with gladness sings,
"I will, I will, I will,
Until my soul in glory mounts
The bright and towered hill!"

G. J. Neumann.

And So Your Life

And so your life and mine must come to this:
A simple, clean, and perfect day with God.
In knowledge of His will you fade away
Into your nothingness. And while you plod
Toward fog, from fog, you sense the tenderness
Of Jesus walking near, His endless sway—
God moving you as move He will and must,
Until, still young with Him, you sink to dust.

Walter Riess.

Toward Organic Union

Paul F. Keller

A SERIES of meetings between the various sister synods of the National Lutheran Council has been a sign to the world that the problem of Lutheran Unity is being actively attacked here in America. Certainly those of us who are waiting anxiously for the great day are much concerned with the progress thus

From the multitude of resolutions which have arisen in recognition, there has also come a spirit of optimism and joy. The Lutheran Church has much reason to be thankful to God for the blessings which He has shed so abundantly upon us.

However, lest we be carried away into the land of dreams by the signs of the times, it is well that an analysis be made which will tell us honestly of the desired goal, and our progress to date in the attainment of said goal. We must know where we are now, why we are where we are, and how we can go where we want to go.

Lest anyone suppose that this author imagines himself to have all the answers, let it be understood now that he merely seeks, as others are doing. His outlook may be different because of his youth, and perhaps regarded as visionary, impractical, and foolish. But, on the other hand, perhaps it is good that someone expresses himself who is young enough not to be bound so closely to the past — that past which is causing us so much difficulty

What then is our ultimate goal?

Certainly it is logical that we must begin with this question, and from what we hear and see, we know that the goal is ORGANIC UNION. Except for one or two of the smaller groups, this is an accepted proposition. We say so. We put it down on paper, and I think we mean it.

However, the primary concern is that a CHURCH evolves, rather than a "squeaky secular superstructure" as Dr. Henry Schuh describes the various organizations today. We are not seeking for repetition. We want something which is NEW and DIFFERENT.

A business-like Christian organization is a must. For purpose of efficiency in our many undertakings, such an organization would be a God-send. The mere thought of a non-overlapping program immediately breaks new horizons of possibility, attainment, and service. Our stewardship would naturally become more effective.

We are seeking for an organization then, that is a TOOL through which new methods of approach can be devised. A new and revolutionary appeal is needed to bring Christ to the Nations, and the Nations to Christ. Our hopes are ever more becoming grounded in the only practical plan, ORGANIC UNION. It is believed that through such union efficiency can be born which will free us, and help us in the spreading of the Gospel of Jesus Christ.

Where are we now in our efforts toward the achievment of that goal?

The answer to this question, I fear, is fast becoming a problem. We cannot point to our many resolutions and meetings as the sum total of the answer. Although it is improbable, we could be drifting farther away from shore

We know that it is possible for seven or eight groups to vote unanimously for a carefully formulated proposition, and still be in seven or eight different camps. We must not forget that ballots do not tell the entire story; for the outsider who reads reports knows little of the significant questions raised, and much less of the motivations involved for any action taken.

Our difficulty precipitates down to a problem of individual emotions and feelings. Every representative has his own particular feelings, bound by a certain amount of tradition, and weighted down by past experiences which have resulted in present prejudice. What is basic for him might well be, and often is, adiaphora to others, even other members of the group which he represents. A discussion of card playing, dancing, and bazaars has brought out the truth of his statement.

This emotional involvement has not gone unrecognized. It was brought up at a recent joint meeting in Minneapolis, called by the Augustana Synod. Talking about this problem, and doing something about it is another thing. Before we can have meaningful legislation, we must have honest introspection.

However, let us not suppose that our planning has been purely an emotional thing. Such an understanding would do great injustice to those leaders who have learned to know themselves, and who have been able to look at the problem objectively.

Nevertheless, the difficulty and seriousness of the problem becomes more apparent as leaders begin to project their emotions upon the group which they represent. Whether this is a conscious or unconscious projection is another thing in itself. For instance, a representative of one group may frown upon merger because of the use, mis-use, or abuse of church vestments within isolated congregations of a sister organization. He may also see what he believes to be asocial behavior within isolated congregations, such as dancing and card playing. By overlooking the common bond of Jesus Christ's blood-bought atonement, by resorting to such tactics, he is able to go on *ad infinitum*. Sincere as his statements might be, could it not be that they are merely an expression of personal prejudice? Could he not be using the group as a hedge behind which he can hide? Is it not

also possible that his feelings and emotions are fantasies rather than realities? Is it not possible too that he has not been able to clearly draw a line of distinction between his emotions and genuine objectivity?

Students of psychology know full well that these things are very possible and real. It happens in the best of families. The possibility is more probable and possible than many of us realize.

Emotions and feelings do not only drive men to action, they also herd individuals and groups into dilemmas, and this certainly is a very real fear of many a great mind. To those who are becoming impatient and restless comes the plea for personal introspection of no less intensity than is requested of the so-called "conservative".

Within the so-called "progressive" group there could be much insecurity which is looking for a gigantic crutch for individual weaknesses. It could be that they find reality difficult to face, and consequently are bent upon confusion. Perhaps they are even seeking for that type of security which the Hitler Jugend were promised in the mass movement of Nazism? Organic Union might also hold promise for a world of leisure and less responsibility. Or it could even be a power complex which drives. Much of this conscious or unconsious weakness is covered up by the so-called "ultra-realists" who cry from the roof tops that they are extremely concerned about the state of affairs. However, they too can project their own personal anxieties and fears in a headlong flight for the land of Shangri-la. It is merely a different manifestation of a similar weakness, the lack of realistic thinking.

Where are we today on the path toward Organic Lutheran Union? WE ARE IN A MUDDLE OF EMOTIONAL TENSION, ANXIETY, AND FEAR. But there is hope, for even though he is flanked to his right, and to his left, by two emotional extremes, the realist is finding his way down the middle of the road. May we pray that he will remain patient.

As simply as old Socrates worded it, "know thyself," even so simple men imagine this admonition to be. Nearly every person imagines that he has conquered himself to the extent that he is able to give valid reason for his actions, but in reality there are few who actually have.

The realists (and we have them) are persons who are able to separate their emotions from the problem at hand, and think objectively relative to a possible solution. THIS IS NOT A GIFT, but a power developed by long hours of honest introspection and prayer. Being a man of the cloth, or an associate with the church does not automatically pre-suppose complete self-knowledge. Because we have unconsciously and consciously adhered to the opposite, our cock-sureness of self knowledge has been, and is, a stumbling block.

Here we stand then, divided into three different camps, but you don't read about it in the resolutions. The division will be with us forever, and it is costing us time. Until we recognize and face the facts there can be no real hope for progress or success.

What about our decisions and resolutions?

We cannot by-pass the decisions and resolutions. They represent honest efforts, and are worthy of gratitude. They do have merit of great importance.

The expression of each church body that we are one in faith and doctrine was a great step forward. There was much rejoicing in adjoining camps when the banner of brotherhood was officially hoisted. Still, before we rejoice at our accomplishments, let us think how comparatively simple it was.

Have we reason for such jubilation when the only requirement for such a finding was a matter of opening one's eyes, and turning one's head THE TRUTH WAS THERE ALL THE TIME, and has been since the 16th century—we merely uncovered it to find that we were walking on the same legs, and in reality it took no gift of wisdom. IT WAS again, an EMOTIONAL PROBLEM. We should rejoice that a miracle of God dropped the scales from our eyes and broke the heart of fear. It was not our triumph, but His.

Still, we rejoice and are breathing deeply from the new and lovely fragrance of selective fellowship. Here we stand. Here we are on the road to organic Union as far as our decisions and resolutions are concerned. This, plus our cooperation in the National Lutheran Council on the foreign and home mission fields.

Beside our desire for organic union, our many emotional blocks, and our practical accomplishments of recent months, we now find ourselves confronted with one more problem, that of method. What method shall we use to bring about Organic Union?

Work has been done, and is being done, to study this problem. At the meeting called by Augustana, a group of 15 representatives were appointed to do some fact finding and planning. They will assemble in the future looking for an intermediate step toward permanent merger. That a time limit be set upon a possible Federation has been suggested, with the expressed fear that another endless process will evolve.

This then is the sum total of our resolutions and meetings. (1) We have agreed that we are worshipping the same God, that we are one in faith and doctrine, "one in charity" (2) that organic union is our goal, but that many practical problems are current; and (3) a fact finding board has been appointed to study the practical aspects of organic merger.

What of practical plans for organic Union?

Certainly the "How?" of our approach to organic union is difficult, but our stress of this difficulty makes it even more so. To imagine that we can find no solution and find it quickly makes us as inconsistent as we can be. We recognize God's plan that we should be united — we have said this. Now can we be honest and say that His plan for us is one of another 10 or 25 years? But, back to the problem at hand.

Generally we can say that our practical problem is that of finding means and methods by which organic union can be consummated, but first we must face the

uestion, "What do we want of such a merger?" Much etter still, "What does God want?"

Some of the Objectives certainly are (1) An efficient ystem which will afford and maintain a democratic struc- ure; (2) an economic system which is efficient, business- ke, while remaining subordinate to the spiritual ambi- ons of the church. This would include a merger of our aterial resources and a re-organization of churc overnment; (3) cessation of overlappings and duplica- ons of our work at home and abroad, in all fields of ndeavor; and (4) a policy relative to education in our olleges and seminaries, especially in the training of ur clergy.

Let us now attack these problems in order. Again the ords of Socrates come to mind, "The one thing I know s that I know nothing." We, of the clergy especially, ould save ourselves much anxiety if we could recog- ize this truth in practice.

Let us remember that our fundamental knowledge is n the field of theology. For seven years we were taught ethods by which we are enabled to assimilate the ruths of Scripture and, in turn, give these to others who re looking to us for spiritual guidance. We may be a "jack of all trades", but we should really only be a master of one." No more can be expected of any one ndividual. Therefore, dabble as we might in the fields f economics, government, psychology, sociology, or any ther related field, we like the psychologist, sociologist, economist, or specialist in government, have learned one hing best. No more than a surgeon is a psychiatrist are ve more than preachers and teachers. Being good ones s a full time job. In related fields we are laymen.. Of our own field we must confess. "I know nothing", but how much more true is this when we attack a problem n another field of specialization.

Such a realization, or admission, sets us up for a means to a solution of our first problem, our second, our third, and and all others that may present themselves.

We want a good governmental structure. Then why not seek out the instructors of political science within our colleges (or even in others, if necessary)? Give them all of the information, the structures which now exist, the historical background, the strengths and weaknesses that practice has brought out, and let them go to work. Students of government are certainly available. We have turned our hymnal hopes over to men who know music, why not take the same method here also? By placing the problem in competent hands we need not fear, but rather be reasonably certain that what is born will be born better having been conceived by minds equipped for this sort of thing.

This goes also for the practical problem of the merger of our material resources. Few, and far between are the pastors with good business sense. We are fundamentally philosophers by nature, who find more delight in the quest of spiritual truths than the intricacies and problems of organization. In our age of specialization we must recognize the need for specialists, and understand that we have them.

In my little mission I have a lawyer, a doctor, teachers, small business men, carpenters, and also a man who has been with one of the largest business concerns in the world. Legal problems, therefore, are readily given to the lawyer, and recently when there was construction work to be done, I delegated the task to the willing carpenter. I know nothing about either law, or carpentry. Would I not have been foolish to make a personal attempt when I had specialists who were ready, willing, and able?

This same thinking must carry over into our church affairs, to the very top. If I have one big business man, there must be hundreds of them within our church. They are able men who could do a good job for us. Their emotional involvements are small, if they exist at all, and certainly theirs would be an objective approach. It wouldn't be, for them, a matter of taking or giving away, and I am sure that the result would be better. Our saving in time would be gigantic.

The problem of home missions, inner missions, and foreign missions, are problems for the men who are now in these fields. They certainly, because of past experience, know what an ideal organizational set-up would be. This is their job, and let us give it to them.

The same holds true in the fields of education. Leave it with the educators. Certainly they can come to an agreement relative to the most effective method of education.

In all cases, we, as a democratic organization, are protected. We can lose nothing by making the attempt. Let the fact-finding boards take upon themselves the project of finding out those men who are best qualified to do the various tasks. Let the specialists do it for us. Let the man of the parish return to his charge and spend his time serving in the capacity for which he has been called. Let the synodical president attend to the many obligations and tasks which his office demands. We are wearing ourselves out, dissipating our energies, and soon we will be too tired to move, and our hopes die.

A final consideration revolves about the youth of our church, clergy and lay alike. I was impressed by the lack of youth at the various meetings, one of which I attended as an uninvited guest. The majority of men present will not be living if the present plan takes ten or twenty years for consummation, as they believe. Would it not be well to allow the youth of our church to sit, and listen, as I did for one meeting which certainly will have historical importance? How can we learn of our church, and its problems, if we are not permitted to see for ourselves? Tomorrow the world will wonder why we know so little, but will it be our fault? Give us an opportunity, for WE LOVE OUR CHURCH TOO.

Uniting Christian Forces

John F. Palm

WHILE JESUS was deeply devoted to the people about Him, His thought ranged far beyond the immediate circle to distant lands and years and He said: "Other sheep I have which are not of this fold." He was not the shepherd of the few alone. He was the Master Shepherd, whose flocks lay upon a thousand hills. In His enthusiasm for the future flock He cried out: "They shall become one flock!" We are told that one of the chief difficulties in our missionary work in foreign countries is due to our divisions. We say we are all brothers, but we come under a variety of sectarian banners and sometimes show a spirit of competition and rivalry that is unworthy of our great cause. Surely there is need for more of the spirit of the Good Shepherd who seeks to unite us into one spiritual brotherhood in one common cause.

The figure of speech in which Jesus called Himself "shepherd" does not mean so much to us today as it did to those who first heard Him. There are great numbers of people today who are not at all familiar personally with sheep or their habits. There are thousands of children in our great cities who have never even seen a sheep, and there are hundreds of adults who do not see one from one year's end to another. Even in agricultural districts there are not many people who spend their entire time as shepherds. It is only in sections of the country devoted exclusively to grazing that the shepherd's occupation is common.

But to the audience to which Jesus spoke the shepherd was one of the most familiar figures of life. Many of His audience had had years of personal experience in taking care of sheep. When He likened Himself to a shepherd, He conveyed the plainest possible meaning to them. They knew the devotion of a shepherd to his sheep. In Palestine it was not at all uncommon for a shepherd actually to give his life in protecting the flock from attack by wolves. Indeed, that was to be expected of the one to whom the safety of the sheep was entrusted. They knew the care which the shepherd gives to the sheep. It was not enough for a shepherd to report to his master: "Here are the sheep you gave me; about three-fourths of them are still living. I do not know just what happened to the others." Nor would the man who was caring for his own flock of sheep have been statisfied to let any of them die or get lost. They knew also the firm command which the shepherd held over his flock.

All these things were part of the meaning which Jesus put into the word "shepherd". There were other qualities in a shepherd which were exhibited in Jesus' relationship to His disciples. The comparison of people to sheep is also very true, for in many ways people are like sheep in that they are easily led astray. Sheep are frequently very silly. The expression "silly sheep" has become very common in referring to people. People are also needy and dependent on their leader and guide, as sheep are.

There are many great practical values in Jesus' description of Himself as a Shepherd. It states strongly and beautifully the fact that we are all in a personal relation to God. We can count on His care of individuals just as the shepherd gives his care to each sheep. Our relationship to God is not that of a small and unrecognized unit in a great crowd, but it is the individual relationship which gives love and care on God's part and trust and obedience on our own. It is well for us to emphasize this truth today. Being Christian means more than merely helping to make the world better; it means having a personal relationship to God. We are in danger of slighting that aspect of Christian discipleship. When the sense of our own personal relationship to God is gone, we miss the very heart of Jesus' message.

There is one thought which deserves special emphasis in these days. Jesus spoke of "One flock and one shepherd." Those words hold before us an ideal of the union of Christian followers in one fellowship. It is an ideal which is growing in strength and clearness in our own day. Witness the recent Amsterdam Conference. One of the opportunities which each one of us will have through life is to contribute to the increasing fellowship and working cooperation and eventual union between Christians who are now divided into many different bodies. What are some of the reasons for the growing concord and cooperation between different Lutheran denominations? Here are a few:

1. "In union there is strength." We see that everywhere in life. It is true also in the Church. If Christian followers are divided into many different branches, they cannot have the same power in their efforts to overcome wrong and establish right as they would have as one united force. A badly divided Church does not have a common voice or plan of action. It is the old, old parable of the bundle of sticks. You can break them one at a time, but you cannot break them when they are all tied together.

2. The enormous waste involved in having four or five Churches where one strong Church would be sufficient is apparent everywhere. It is pathetic for a little town to try to support four or five Lutheran Churches and four or five pastors, when the resources could be thrown together and one strong, influential Church with sufficient support to minister adequately to the common religious needs of the neighborhood could be maintained. Where there is so much to do in every neighborhood for the

use of Christ, it is a short-sighted blunder to waste the sources in unnecessary duplication!

3. Denominational rivalries in communities keep alive e spirit of competition. They do not harmonize with e hymn that congregations are fond of singing: "We e not divided, all one body we." When churches are mpeting against each other for numbers or for prestige, ey suffer greatly.

4. Another cause of the growing movement for Church nity is that the reasons for which the different deno- inations were orginally founded do not exist today. In any cases different denominations have done great rvice in witnessing for some special aspect of Christian uth. But these special aspects have now become in rge part the common property of all denominations nd the reasons which once were valid for separate orga- izations do not exist in so strong a degree.

5. Another result of division is that relatively unim- ortant things in Christian faith and life are emphasized nd the great primary teachings of Jesus which all share gether are minimized. What is needed is a new spirit f humility and joy before the objective reality of God's ruth and grace, and the splendor of His sovereign pur- ose for mankind.

As long as the Church of Christ is divided, we are not ully members of it. Our Church membership is incom- plete, for our fellowship with other Christians is mutil- ated by the Church's divisions.

How can this close harmony and spirit of unity among Lutheran Churches be brought about? This is a theme to discuss and think about and then act upon. One evident way in which the spirit of unity will grow is to empha- size the things to which Jesus Himself gave emphasis. Another way in which the growing spirit of unity can be stressed is by sincere respect on the part of each Church for other Churches.

Each Church has experiences and spiritual values with which to enrich the whole body of Christians. Hence it is essential in the spirit of Christ to recognize the gifts and the fine qualities of the other branches of the Church. We must also be ready to sacrifice, not our principles or convictions, but our preferences for having our own way in relatively unimportant matters, such a Church government, etc.

Everyone by his attitude of genuine Christian friend ship and fellowship, can contribute largely to bringing nearer the day when indeed there shall be "one flock and one Shepherd."

We cannot, in our own wisdom, establish this United Church. Only God can do that. Our part is to bring a more willing trust and obedience to the Christ who is forever making all things new, and who waits today to renew His Church in unity and power.

The Function of the Church

P. O. Laurhammer

A CLEARER UNDERSTANDING of the nature of the Christian Church will help usto beter knowledge of her function or mission. Judging from rticles in *The Lutheran Outlook* there seems to be dif- erence of opinion even among Lutherans about the na- ure of the Church. In one recent article we read: "The local church is the unit of the kingdom of God upon earth....In essence, in nature, the local church is the same as the universal church". In another article we read: "The Church of Christ is not to be found in an individual congregation or church body, but is spread all over the world, and the world ecumenicity means just that". Perhaps by the method of dialecticism these two seemingly contradictory statesment can be harmonized and united in a higher synthesis!

Nevertheless, in Protestant theology today we are gradually coming to a deeper, truer understanding of the nature and character of the Church of Christ. And this is one of the deepest needs of our time. Some are even speaking of the rediscovery of the Christian Church. Two views have been pushed into the back- ground: The extreme Calvinistic congregationalist theo- ry, and the theory which identifies the Church with a corporate organized body, as in Catholicism.

We can no longer see in the local congregation th complete expression of and the full meaning of the uni- versal Church as the body of Christ. What is said of the Church in its true nature does not necessarily apply to it as an institution. The local group does not possess all the grace-gifts promised the larger group. The local church is the body of Christ in the sense, that it in- cludes true believers. As an individual may bear the name of Christian and not possess the life of the Spirit, so may a local congregation have the name of a church, but not truly be the body of Christ. The gates of hell shall not prevail against the Church of Christ, but "the gates of reason have prevailed against many a local con- gregation."

Another view that has been pushed aside is Calvin's teaching about the Church as only a spiritual entity, an elect group, known only to God; and the teaching abou the two churches, a visible and an invisible, is generally discarded. The pietistic conception of ecclesiola, the little group joined together by the same faith and simi-

lar experience, is not held by many Lutherans today.

Avoiding these extreme views, we have come to a clearer vision of the Christian Church as revealed to us in the Word of God. Christ and the Church belong together; He acts through her as His body. She is concrete living reality. She is the living witness of God's continued and always active revelation, the continued incarnation of Christ on earth. The Church is a heavenly organism, but visible on earth by her witnessing in word and in deed; her witnessing is the reason for her existence here, and reaches as far as the divine *agape* in human heart. Her citizenship is in heaven, but also of this world; she lives on the borderline between time and eternity, and she lives by grace through faith in the Redeemer. The Church is not the kingdom of God or the only form of His kingdom, but she is its present earthly form, its medium and most effective instrument.

Because of this insight in the nature of the Church we can better define her function and mission. There is a strong social and moralistic trend in Protestant theology today. As theologians view the function of the Church, many are inclined to place the emphasis on the social and cultural influence upon human life. The demand is made: the Church must have a social program; she must preach the social gospel. She is held responsible for moral decay, social and economic distintegration and secularization of culture. If there come a third world war, she will be to blame. The Church has failed to make this world a better place to live in. All evil human life is laid at the door of the Church!

This criticism and challenge is familar in the camp of liberal theology. When men do not find the ultimate truth in the Bible, and eliminate the supernatural elements in Christianity, and rob Jesus Christ of His divine attributes, religion becomes a social and moralizing movement and the message of salvation a social gospel, without any social and moral power. This is the enemy we are now facing in modern theology, or modernism. It has made inroads in most Reformed churches here and in Europe, caused rifts, dissensions and strife in many American churches. It is liberalism in Biblical and orthodox terms. Also we Lutherans need to be on our guard. There are trends in Lutheranism in Europe that are closely related to modernism. It tends to distort our concept of the functions of the Church. Its basic tenet is the inevitability of progress and the essential goodness of man. They like to think of the Church as a cultural agency, whose chief mission is to remake human society. We must save society first and then the individual. A man can not live as a Christian under present social conditions. The Church must give the world a standard of ethics, and help people to live a Christian life, by Christian principles! This is the claim and the challenge!

What is our answer? We have our apologetes, who come to the defense of the Church. They admit that the Church has not been able to transform this evil world into a good world; that she has been weak and at times even passive in her relation to human life; but they blame this on certain subjective trends in the Christian community, like pietism, which stressed conversion of the individual, or Luther's distinction between two orders, the spiritual and the secular, or modernistic tendencies which hinder the working of the divine power of the Gospel.

But these palliatives show that even conservative theologians may sometimes have erroneous opinions about the true function of the Church.

Let it be proclaimed from the housetops that the business of the Church of Christ is not to save civilization but to save human souls, not to reform or improve life, but to save life, to bring Christ to the world and the world to Christ. The very purpose of her existence is her witnessing for Jesus Christ; her calling is to proclaim the saving Gospel to the whole world. And this message is a power unto salvation for those who believe, for God is active and reveals His saving power through frail human beings and fallible human words.

But the Church must address herself to the individual; we are not saved *en masse*, but as individuals. Each one must face the challenge of the Word of God and each one must come to realize his lost condition, as he is offered salvation, which he may accept in faith. And this salvation does not consist in temporal blessings and wellbeing as some modernists seem to think; but it means deliverance from eternal loss and damnation, and adoption as a child of God in His kingdom of grace. Let the Church realize that this is her great failure: she has not always been true to this high calling. Let her repent and humble herself before God, and He will endow her with the power of the Holy Spirit; then she will surrender wholly to His will and give herself wholly to her world-wide mission. In so doing she will become strong in her relation to the world, and permeate the life of the community with her influence and Christian ideals. She will not accomplish this by becoming secularized like the world. Nothing is achieved by demanding that the people love one another and that they live according to the sermon on the mount. What is needed is to make man good, to give him power to do good. And we can do good only in fellowship with God, and by means of His action or grace. The Church has ethics, but it is revealed ethics, and therefore cannot be separated from the Gospel. Give the world the Gospel and ethics will be the fruit.

It is in the mission of the Church to point to sin in the life of the people, rulers, and government, like the prophets of old. She must emphasize the validity of the law of God in the whole area of life, but always with the purpose of bringing sinners to repentance and to faith in Jesus Christ. She will not separate the law from the Gospel; the two must be used together. They are included in the message. Also social welfare work is included in her mission. She maintains charitable institutions, like homes for orphans, aged and sick people, but it is done in a Christian spirit and with the motive of bringing the helpless, the sick and the poor to Christ. This is her main aim in all her social and religious ac-

vities. Her faith is active in love. Think of the welfare ork carried on by men like Kagawa and Schweitzer nd yet, their Christian life counts more than their work. The function of the Church is the transformation of fe in the Christian community. It is generally admitted hat the best in Western civilization is the fruit of Christianity. Nevertheless, it is in the small Christian group hat the fruits of the spirit are manifested and Christian principles realized in actual life. From these small roups shall the new life and the new kingdom go out nd advance throughout the world. By the use of the eans of grace the group shall grow and each member hall realize his calling as a member of the body of Christ. The edification of the local congregation in grace nd in love becomes an important function of the body f Christ. In this way the Church becomes the salt of he earth and the light of the world. And to this end the Church is given Apostles, prophets, shepherds, evangelists and teachers.

We find nowhere in the Bible any promise to the effect that the masses of this world will repent and turn o Christ when they hear the Gospel. The purpose of God in this dispensation seems to be, through the message of His Church, to call out of the world a people for Himself, to serve Him in time and share His glory in eternity. And this people has always been a minority wherever they have lived, down through the centuries.

Some theologians of modernistic leaning seem to think that it is a part of the function of the Church to unite all the churches into one corporate organized ecumenical Church. Thus the Church will become strong in her relation to the world; she will even be able to coerce rul and government. To this we may say that there is unity in the body of Christ, and it is of a spiritual nature, since it is the work of the Holy Spirit. And this unity is expressed in a united witness of the one Gospel. We can not expect unity in doctrinal details and unity in organization; this is the result of growth. We Lutherans cannot tone down distictive features in our confession, so as to meet the Reformed churches halfway, in order to bring out a united ecumenical Church. This is the trend in some circles within Lutheranism in Europe. They smooth over the distinction between Law and Gospel, work and faith, stressing the element of obedience in faith to God's command. It will not solve the problem "to graft Calvinistic features onto the historic Lutheran position." This has been the aim of the new trend in theology known as Neo-Orthodoxy.

We say again: Let the Church be the Church. Let her not be diverted from her main purpose and objective; let her be true to her divine calling. The way to deeper unity and closer cooperation is a deeper understanding and a clearer vision of the Gospel of Jesus Christ. This will bring the desired unity and union of the Christian Churches, and this is God's way.

Come, Thou Holy Spirit

Come, Thou Holy Spirit,
As I humbly pray,
Come with peace and blessing
To my soul today.

Reign, Thou Holy Spirit,
In this heart of mine,
Make my erring nature
More and more like Thine.

Work, Thou Holy Spirit,
Strength in me imbue,
With Thy power and wisdom
Make my life anew.

Stay, Thou Holy Spirit,
With me all the way,
Till I cross the portal
To that Endless Day.

Olive Weaver Ridenour.

BOOK REVIEWS

FIRST THINGS *(Old Testament)* and FIRST THINGS *(New Testament), by Dr. L. B. Buchheimer. Published by Ernst Kaufmann, N. Y., Chicago.*

The term "First Things" refers to specific epochs or events which mark the high points in the course of reading the Old and the New Testament, respectively.

My first thought was that this plan of "First Things" might be a mere arbitrary selection of chapter topics. But after reading and studying the books one discovers these chapter titles are selected with skill, sound judgment, thorough knowledge of the Bible content, and that the events selected lend themselves to a remarkably systematic and progressive plan of studying the whole Blble. From the following samples of the book on the Old Testament the reader of this review will at once see how the chapter title can well lead to a thorough study of the context or epoch: God's First Work—The First Man—The First Woman—The First Deceiver—The First Promise—. And further down the list: The First Patriarch... The First Prime Minister... The First King of Israel... The First Temple. A similar plan is followed in the New Testament book.

Each book contains 26 chapters. Each chapter is intended for a Sunday morning Bible class. Can be used for mature adults as well as adapted to young people by the skilful teacher. The author's work has value in that it brings out clearly the numerous specific details, connects events, and gives interpretation where needed. One feels there could have been more application to practical life, but the teacher can make this application readily on the basis of the interesting details brought out by the author. These studies are of great value in our day when numerous church people are ignorant of the details of the Bible and when some leaders ignore the words of Scripture.

James C. Peterson.

HEADLINE NEWS. *By Rudolph S. Ressmeyer. St. Louis: Concordia, 1949. 163 pp. $1.75.*

This latest book from the pen of Rudolph Ressmeyer is a collection of texts, themes, and thoughts for the use of the Parish Pastor. While it may seem to be intended primarily for the preacher, it is something more than another homiletical aid.

We emphsize this last point because of the increasing undigested mass of homiletical literature appearing in the theological world. Much of this literature carries a subtitle: "Pastor, we will do your thinking for you." However, not so with this little volume. If anything, it will force the reader to more thinking.

The book has as its thesis the belief that the "greatest headline news is to be found in the Bible." The contention is that these headlines (something in which everyone should be interested) are of a personal nature and reach deep into the spirit of everyday activity. But more important yet—that headlines are but a caption, a whetting of the spiritual appetite for that elaboration and exposition which is to follow. In this light, HEADLINE NEWS becomes a topical reconsideration of some of the most important truths in Holy Writ.

A valuable addition to the homiletical shelf.

Rusell A. Peterson.

THIS LIFE ETERNAL. *By E. Clifford Nelson. Minneapolis: Augsburg, 1049. 140 pp. $1.75.*

Mr. Nelson has written a book which has made a two-fold contribution to contemporary Christian thought. First, he has undertaken a study of the Moral Law in relation to the passion and death of Jesus Christ. His method of development is the same as that used by the Apostle Paul. To achieve his purpose, it was necessary (as Paul found it to be) to bring the Moral Law and the Passion of our Lord into juxtaposition. Herein then we have not only an objective presentation of the relational status of the Moral Law to its counterpart, but also what I believe to be a selective history of moral thought, using an inductive approach to determine the exact authority of this Law as over and against this particular phase of Christ's life. This selection and approach is clarifying and the discussion is a good start in analysis.

The second contribution of this book is that the above mentioned subject material is divided into fourteen meditations for Lenten devotionals. The author's skill in handling his material and his ability to formulate succinct sentences is an indication of a well-trained and well-disciplined theological mind.

The meditations are easy to read and follow. It is a practical book in the best sense of the word. It is written in such a way that it will be helpful to the pastor and to the layman who are genuinely concerned with the role of the Moral Law and the wounds of the Church of Jesus Christ.

This parallelism—the Moral Law and the Passion of Christ—deserves to be studied in greater detail, and this book may well serve to arouse a greater interest and have a use as an introduction to the more complete works on the subject.

Rusell A. Peterson.

TILL HE COME, *by Fred H. Lindemann (Author of companion volume,* THY KING COMETH). *Published by Ernst Kaufmann, Inc. $2.00.*

Pastor Lindemann has here given us a fresh and thorough Biblical and historical study of the Sacrament of the Lord's Supper. The theories and hypotheses of "scientific" Biblical critics stand trite and trivial as compared to this study which does not play around on the periphery but brings up treasures from the deep.

The author traces the Sacrament from its institution and on through the Apostolic, Post-Apostolic, and Reformation periods and shows its various essentials or aspects have been alternatingly neglected or emphasized in the different periods of the history of the church. He is convinced that Christ instituted the Sacrament to be a permanent essential of the Christian church. He believes that the Lutheran churches of today do well in stressing the aspect of the forgiveness of sins in the Sacrament but thinks it is high time we come to a balanced emphasis of phases which often are nigh forgotten. At this point lies the burden of the book, TILL HE COME. It is intensely interesting and certainly profitable for both pastor and laymen to follow the author as he points out the historical significance of the Sacrament as the Sacrament of the forgiveness of sins, a Memorial, a Mystical Union of Believers, and above all as the Eucharist. Whether the last of these is overemphasized opinions may differ, but Lindemann's informatory material will be greatly appreciated by every reader.

It will be stimulating for the reader to note what the author has to say about the circumstances and atmosphere under which our Savior instituted the Sacrament. Valuable suggestive light is cast on the purpose and meaning of the Lord's Supper by this reference. The references to Paul, Augustine, and Luther as links in the permanency of the Sacrament are enlightening. Analysis of the sections of the Didache dealing with the Sacrament is interesting. With native understanding of Luther the author is able to show

is how that great Reformer had to shift his emphasis on the various aspects of the Sacrament in order to steer a straight and sound course between the extremes of both sides. To quote fragments of Luther's statements in the sacrament discussion would be as historically unfair as to "use" certain statements of Luther concerning the Bible from his heat of battle against the Romanists on the one hand and the Schwarmgeister on the other. But the author shows how Luther in a large way brought the Word of God as the one Means of Grace to flow with original freshness and purity into human hearts through the Sacrament.

What the book has to say about the relative importance of the pulpit and the Sacrament of the Altar will be a point of healthy discussion among pastors and laymen, so will several other points. But all will agree the author has presented something of timely and valuable significance.

James C. Peterson.

THY KINGDOM COMETH, *by Fred H. Lindemann. Publ. by Ernst Kaufmann, Chicago, and N. Y. $2.00.*

This book is a companion volume of "TILL HE COME,"by same author. The entire content helps the reader to sense the vital importance of earnest and frequent partaking of the sacrament of the altar. The author is particulary qualified to write on this subject as he does, because he evidences thorough knowledge of the history of the sacrament and also weakness of our time relative to the use of it. All readers may not agree with the author when he strongly advocates celebration of the sacrament as a part of every Sunday service, but that does not minimize the timely value of the book. Indeed some may also become convinced he is right on that point. With unique sermonizing skill Lindemann is able to find some point of natural contact with the sacrament in almost every Gospel text; but he does not believe that every sermon need bear on the sacrament to prepare the hearers for communing. Evry sermon should call forth the desire whether the eucharist be mentioned or not. The book being a series of sermons, some might wonder whether the author with Communion constantly in mind can preach the whole counsel of God. But the text, one finds, *is* being applied to the various phases of the Christian life. The call to the unconverted and outsider consists not so much in direct address to such a person, but rather in creating in his heart a sense that he is lacking some great mystic value. The reader will receive much good from this book because of its unique content presented by an author who evidences Biblical and historic knowledge of the subject.

James C. Peterson.

TAKE UP THY CROSS, *by Arndt L. Halvorson. Augsburg Publishing House, Minneapolis, 1949. 122 pp. $1.50.*

THE SEVEN WAYS OF SORROW, *by Alvin E. Wagner and W. G. Polack. Concordia Publishing House, St. Louis, 1948. 115 pp. $1.50.*

WHEN THY FACE I SEE, *by A. C. Oldsen, Ernest Kauffmann, Inc., New York, 1949. 131 pp. $2.25.*

This is a good preaching, and if, as it seems, it represents the quality and type of preaching done by our thoroughly evangelical preachers in the Lutheran church our people are being well served from the pulpit. Though these are Lenten sermons most of them would be applicable any time of the year, for surely we don't preach on the Cross only during Lent. Anyway, Lenten sermons nowdays are on most any subject of a devotional nature.

Halvorsen's *Take Up Thy Cross,* though not distinctively Lenten subject matter, is very suitable. The book has two series, one for the Sundays during Lent, and one for midweek services during Lent. The first series is entitled, "The Cross is the Life," but though the Cross is mentioned in each sermon it is not exactly the subject, as one can see from the titles, e. g. "Life is the Testing," "Life is the Walking," "Life is the Affirming," etc. The second series is entitled, "Come," with sermons on "Come for Cleansing," "Come to Satisfy Spiritual Hunger," "Come to a Good Fellowship," etc.

The other two books are more definitely on what has been usually considered a Lenten subject, The Passion of Christ. *The Seven Ways of Sorrow* gets its name from the first series by Alvin Wagner, with seven sermons on "The Way to Gethsemane's Garden," "The Way to Pilate's Court," etc. The second series is by the well-known W. G. Polack. He presents eight sermons on the great hymns of the church, like "Rock of Ages", "O Sacred Head," etc.

When Thy Face I See, by A. C. Oldsen, is also taken from the Passion Story and is therefore definitely Lenten. Each sermon is on a certain look on the face of Jesus at different times during His Passion, e. g. "The Glorified Look" at the Transfiguration, "The Steadfast Look," on His way to Jerusalem," etc. The last one requires a little imagination; it is "The Triumphant Look" and is based on Christ's word, "It is Finished." Why this book should be priced at $2.25 while the others are $1.50, with about the same number of pages, and everything else the same, is not clear.

S. F. Veldey

IN WHOM WE LIVE. *Twenty sermons by twenty-seven Evangelical Lutheran Church Pastors.*

This is not just another book of sermons. There are twenty-seven of them for the Sundays Trinity to the eight post; three for each Sunday. They were written, and no doubt preached by twenty-seven pastors of the E. L. C. The E. L. C. has three series of Gospel and Epistle pericopes authorized by the Church. There is a sermon for each one of the three. This is the first of three books of Trinity sermons.

If these sermons are samples of the preaching in the E. L. C., then both the Church and the congregations may be congratulated.

Printed sermons can be very boring even though they are interesting enough when presented *viva voce.* Reading a sermon may be as severe a test of its quality as one can apply. These sermons stand up under the test. They look well as no doubt they sounded well.

They are homiletical patterns of the modern way of making Christ attractive to the listener or reader. The overall theme is "In Whom We Live". Both "Whom" and "Live" receive the proper emphasis. Perhaps a homiletician would find fault with some of the topics, but they are in the theme and the text. The aim is to exhibit Christ in the Spirit of the gospel pericopes for the Trinity season, and our obligation to live in Him. There is a happy balance between the two points. For illustrations they draw liberally on Scripture and life. The blue print does not show in most of them, but we know there was one, for the structure shows unity and harmony. Preachers can get a lot out of them without preaching them, and besides they are excellent devotional reading for preacher and layman. There is no emotional rhetoric, only plain, simple idiomatic language which appeals to mind heart and will. Know Him, love Him, and live in Him.

Wm. Engelke

THE AIRWAYS PROCLAIM CHRIST. *Lutheran Hour Radio Sermons by Dr. Walter A. Maier.*

It is difficult to find anything to say about Dr. Maier's Radio sermons. So much has already been said about them that it should be quite superfluous to add to it. Compliments are flaccid and inane. Comparisons, besides being odious, are impossible. Dr. Maier is in a category of his own. To criticize would be captious and cavilling. He has his own way and his own technique. Who will criticize him for that? Whether

it is his radio technique, or his pulpit technique, i. e., would he preach Sunday after Sunday to one congregation as he does to his world wide radio audience, one could ask. He is inimitable and his sermons need no copyright, for no one can preach them as he does. But preachers can find a lot in them that will be of use to them without laying themselves open to the charge of plagiarism. He preaches, but does not argue or reason. He sets forth the message of the Word of God; now take it — or leave it if you can. After listening to a sermon or even reading one, something haunting remains in the memory. It is true, there is a sameness about the sermons; it would not be Maier if it were not so, but they are not repetitious. The contents are always fresh and new. He preaches with evangelistic, perhaps better, prophetic fervor. Like the prophets of old, Amos and Micah in particular, he rains sledgehammer blows of prophetic denunciation on an apostate world; sparing least of all his own America. One can find fault with some statements which border on the credulous or the sensational, at times he is very frank; but he has the facts, and they warrant what he says. He speaks from conviction: Thus saith the Lord.

Like Amos and Micah — and then like Isaiah and Hosea, he opens the hidden ulcers and pours in the balm of Gilead. Whoever hears or reads his sermons must see Christ. He is emotional in his appeal, but it is a sound emotionalism born out of the Pauline passion for souls. It is the appeal of Christ: Wilt thou be made whole? And to it is added the promise: If thou wilt, thou canst be made whole. Skilfully into his emotional appeal he weaves sound teaching for the mind, and persuasion to impel the will.

Contrary to common experiences, these sermons are as interesting when read as when listened to. Dr. Maier appeals to both the eye and the ear.

One thing this reader would have omitted from the book — the sixty odd pages of "testimonials." The preaching of the Gosped does not need them. We have the promise that His Word shall not return void. We may be sure that these sermons do much good without testimonials.

Wm. Engelke.

THE CHRISTIAN FAMILY IN THE MODERN WORL
5th Yearbook of the Lutheran Education Association, Concordia Publishing House, St. Louis, 1948. Paper, $1.25.

This yearbook presents a point of view "that the Christian family has unique possibilities in our or in any society, that the Christian family does not casually come into being or accidentally continue, and that the Church and its educational program must be aware of the family, its problem and possibilities." To accomplish this viewpoint, four writers discuss the impact of our society on the Christian family, preparing for the happy Christian marriage, the living force of the Christian family in the modern world, and the possibilities of Home-School-Church cooperation in developing more adequate family living.

By all odds, the second essay, by Dean Alice Hustad, of Luther College, Decorah, Ia., is the one which comes closest to realizing the purpose of the volume. One could almost urge buying the entire book for this single writing. Her effort is to show that "generally, the Christian marriage tends to be a truly happy one if as children of God both mates understand and apply the basic principles upon which happy human relationships are built. This chapter is an attempt to summarize some of these principles, largely in terms of the student of individuals and groups. The person contemplating marriage, by learning to understand the motives and drives which underlie different behavior patterns, may liberate himself from mental conflicts which tend to keep him from being a desirable mate, may come to enjoy the experiences of dealing constructively with people and situations and thereupon pave the way for happy experiences for himself and others. But, after this view of the human factor, there remains the insight into the divine factor, which gives assurance of divine forgiveness of sins, of all past or present impediments to happiness, and the promise of the sufficient and unending help of God in Christ, beyond complete explanation or understanding."

I know of no more helpful monograph to put into the hand of the newlymarried than this, and if the publishers will consider reprints, this pastor would be happy to give them out by handfuls, for this is the best integration of the present studies of the factors of married happiness, together with light from the Word of God, that I have yet read.

The third essay, by Dr. Richard Caemmerer of Concordia Seminary, gets off to a limping start under the need to theorize in Christian Ethics, but soon recovers itself and interests the reader as the author applies his concepts of Christian Social Ethics to the family.

The last essay of Prof. Wolbrecht, Concordia Teachers College, Seward, Neb., tries to suggest church-directed avenues to strengthen family life within the parish. Some of these suggestions may be profitably followed.

The first essay, by. Rev. A. H. Jahsmann of Warren, Ohio, loaded down with its indefinite number of "oughts", perhaps illustrates as accurately as anything we can read, why Drs. Prichard and Koos, in an intensive study of 592 couples last year, found that only 8½% of the long-married couples seek advice for marital-adjustment problems from the clergy, and that "with some individual exceptions, impersonal acquaintances, physicians and clergymen ranked high among those whose advice was inadequate."

The appended bibliography, by the liberalism of Concordia Seminary, while extensive, is neither annotated nor evaluated, and shows a singular lack of references to any works dealing with the development of personality traits in children. If we can only begin to agree with Lewis Terman ("Psychological Factors in Marital Happiness") that "what comes out of a marriage depends upon what goes into it, and that among the most important things going into it are the attitudes, preferences, aversions, habit patterns, and emotional-response patterns which give or deny to one the aptitude for compatibility", then studies like those of Gesell, Ribble, and Anna Wolf, ought to have a major place in a bibliography which intends helpfulness in this field of the family.

George H. Muedeking

SURVEYING the CONFERENCE

United Evangelical Lutheran

Paul Nyholm

hurch union. One of the big quest- s to face the annual convention ch meets at Blair, Nebraska, June 26, is whether it is desirable for the E. L. C. to join soon with a few oth- Lutheran bodies, or to wait for a rger of several bodies.

At the 1948 convention it was decid- to approach other Lutheran Synods out the possibility of union, and a mmittee was appointed to work to- rds this goal. This committee re- mends to the Blair convention that thing further be done about union fore a report has come from the fif- n-man committee appointed by the ht N. L. C. churches to explore the estion of union. President N. C. Carl- h, however, takes another view. He lieves it will take at least a decade fore a merger of all the N. L. C. urches will take place, and that it uld not be right to wait that long fore men and means should be re- ased for evangelism and the life of e church be enriched by affiliation. . Carlsen thinks that a merger might accomplished at a comparatively rly date between the E. L. C., and e U. E. L. C. The editor of „The Ans- r Lutheran" supports the view of e president, that the U. E. L. C. uld not wait and see what the hers are doing but as soon as pos- le unite with some synods.

A gain of over 3% in membership as made during the last year, in that e number of baptized members in the E. L. C. increased from 42,939 to 300. On an average each congrega- n gained slightly over seven mem- rs. Many gained, of course, far more. e Albert Lea congregation, of which M. Girtz is pastor, took in 51 new embers April 10.

The Synodical budget was more than et. The budget was $114,632.00, the come $119,101.92. Besides this, 30,665.00 was given to Foreign Mis- ons; $1001.47 to Jewish Missions; 43,583.54 to Lutheran World Action, nd $67,151.74 to the Church and School evelopment Appeal, etc., a total of 271,763.30.

The Synodical Luther League Con- ention in Albert Lea, Minnesota, April 8–May 1 re-elected Pastor M. C. Hage- dorn, Detroit, as president. On the executive committee two pastors were replaced by laymen. Pastor Edward Hansen, instructor at the Lutheran Bible Institute, was appointed part-time youth director. The convention went on record favoring a campaign to double the giving to foreign missions. The highlight of the convention was a message by Dr. George Aus of Luther Seminary.

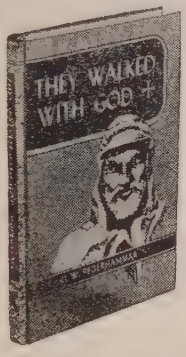
One of America's oldest Lutheran Bible camps is the Lake Okoboji camp. It will this summer celebrate its 25th anniversary. The U. E. L. C., besides renting the camp out to other groups, will conduct the following sessions: Luther League Workshop for the Iowa and Nebraska District Leagues — July 24-29; Junior or Children's Camp.... Aug. 7-13. Luther League Camp... August 14-21; and Family Week Camp.. Aug. 21-28.

Dedication The Pella Church in Omaha, Reverend M. G. Christensen, pastor, dedicated May 15 a 93 by 60 foot basement which is now used for services.

Professor C. C. Madsen head of the department of Pastoral Theology at Trinity Seminary, Blair, Nebraska, has been awarded the degree of Doctor of Theology from the Graduate School of the Central Baptist Theological Seminary in Kansas City, Kansas.

His thesis subject was The Doctrinal Dynamics of Christian Psychotherapy. The dissertation embodied a survey of recent developments in psychiatry, psychotherapy and Church "counseling clinics" and an examination of the Christian doctrine of sin, forgivenes and sanctification as basic factors in the analysis and healing of soul-conflict.

Two pastors have resigned from their congregations in order to do graduate work. Pastor Clifford Hansen, formerly



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The relevance of these studies for our own day and lives is due to no slighting of the historical situation. It comes, rather, from a recognition of the essentially human quality of the Old Testament worthies and the universality of their experiences of struggle and faith, of weakness and strength. By their responses to duty then we are challenged to consider what may be God's plan and purpose for us today.

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of Underwood, Iowa, studies at the University of Minnesota; and Pastor Einer Romer, formerly of Winnepeg, Manitoba, studies at Maywood, Illinois.

Pastor William Larsen was on May 1st installed as Lutheran Student Pastor at Minneapolis.

Over 240 people are now on the way to Denmark on an excursion, sponsored by the church. Pastor Otto Nielsen, Westbrook, Maine, is in charge of the daily devotions which will be conducted on board the ship.

Dana College has increased the number of scholarships awarded by the school from ten of $50 each to 40 of $125 each.

The home mission congregations at Lynwood, California, Reverend Allan Hansen, pastor, which was organized five years ago has now a Sunday school with 386 pupils and 28 teachers. The average attendance at the morning service is 244.

American Lutheran

Arthur P. Michelfelder

Dr. Laubach in New Guniea

The Ambassador of good will, Dr. Frank Laubach, is conducting a 'literacy campaign' in New Guinea under the sponsorship of the Word Literacy and Christian Literature committee of the Foreign Missions Conference of North America. During his stay in New Guinea, which will affect the entire mission program of New Guinea as carried on by the American Lutheran Church, lessons are being made in thirteen languages with the help of 51 missionaries and government people all of whom are attending this conference of clinic in New Guinea. May God speed the day when the Gospel can be read by more and more of the natives in the New Guinea through the help given by the consecrated apostles of literacy to a waiting world!

Short term Boys return

Back from New Guinea where these consecrated souls gave of their time and talents to build Zion among the natives, David Krueger and Russel Boerger arrived in the states on March 7. Following on the 15th of March, Mr. and Mrs. Harvey Hildebrand set foot in Columbus after serving as a builder and supervisor of building and woman worker. Then came Clarence Wegenast, Leon Philippi and Harvey Dorrath the latter part of April. Now for the reactions of their work.

These short term people er gifted lay souls who have volunteered their services in foreign mission work to help reconstruct the mission station ruined during the past war. Working with and among the natives, they have won their way into their hearts and lives in addition to making ready a new station for the missionaries now working again in New Guinea. The method used in foreign missions sets now a pattern for possible use back home. God bless these and others who have labored and loved, and now have returned to tell of their experiences.

American missions accepts pattern

A call has gone out from the Board of American Missions enlisting the services of Luther Leaguers for one year. These young people will give of their time and talents without any salary, promised their expenses and a small stipend for spending money. They will be grouped into teams of six and work under the direction of one paid contractor. These crews will build mission churches throughout the

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In the course of time, the things which make up your life change—change in value, change in the amount required. The past few years have shown an even greater change than usual, so that the man who is riding along on 1939 plans and provisions for himself and his family will find, should emergency arise, that changing values have substantially decreased the effectiveness of his financial provisions.

A second aspect of this over-all change is that many a man is now in a position to make plans and provisions he only *wished* he could make 10 years ago. A few minutes review of your own life insurance estate will tell you where you stand with respect to the future; a few minutes with your LB agent will show you how easily—and providently—you can adjust or increase your life insurance so that it will adequately fulfill your own and your family's needs for today and tomorrow.

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urch, going from district to district h the hopes that each crew can ct three missions per year. This plan scheduled to get into effect Septem- 1st. If ever the hymn: "Ill go where u want me to go" is appropriate it here for the youth of the Church e challenged to do the work of the rd now.

Home sweet home

Home is the place where the soul at peace. For Gertrude Kettner has rived from India on the Queen Eliza- th to spend a fourlough with her atives. After being at home among r Indian friends she will spend a ort year and a half recuperating after enous work, and tell the story so ar her heart. But almost simultane- sly Dr. and Mrs. Carl Oberdorfer d Donald and Dr. and Mrs. Carl hwan, having spent a good year and half in the States, set sail in early ne to go back home to India where over 25 years they have given their arts and lives to those who cried out ome over and help us, we perish." these soldiers of the cross we say od be with you till we meet again."

Michelfelder coming from Geneva

For a brief furlough Dr. and Mrs. C. Michelfelder, known to Lutherans the world as the Executive Secretary Lutheran Federation, will return in ugust. The Youth of the Church con- der themselves fortunate to hear Dr. ichelfelder at their national conven- on which meets in Pullman, Washing- n, late in August. Safe journey home, ichelfelder. The church awaits your port from the brethren in Europe.

Lutheran Free Church

Iver Olson

Rev. Luther Strommen, who for the st several years has served the El- nsburg, Wash., parish of the LFC, has cepted a call to Our Savior's Church Rockford, Ill. He will assume his w duties in August.

Rev. L. B. Sateren has resigned from is parish at Brandon, Minn., to be- me Librarian and Treasurer at Oak rove Seminary at Fargo, N. Dak.

Five pastors of the LFC can observe e fiftieth anniversary of their ordina- on this year. They are H. C. Casper- n of Minneapolis; O. L. Christensen, orthfield, Minn.; C. G. Jorgensen, Minneapolis; Christopher Mohn, Bel- ngham, Wash.; and C. S. Vang, Min- eapolis. Rev. Caspersen served many ears as editor of the LFC Norwegian ublication, *Folkebladet*, and as Sec- etary of the Board of ome Missions. ev. Jorgensen spent some time as a missionary in Madagascar. These men have now retired from the active ministry with the exception of Rev. Vang who carries on as Rector at the Ebenezer Home for the aged in Minneapolis.

On March 6, 1949, a new congregation was organized at Sheldon, a community of about five thousand people some twenty miles northwest of Olympia, Wash. Work was begun there last fall by Mr. John DeBoer under the direction of the Board of Home Missions of the LFC. Fifty-four people became charter members of this congregation.

The Board of Home Missions has recently approved the building of a chapel at Russelville, a suburb of Portland, Oregon. Rev. Chester Hoversten has been working in this area for about a year.

St. Olaf Lutheran Church in Minneapolis, one of the larger Churches in the LFC, recently observed its seventy-fifth anniversary. This congregation is now served by Rev. C. J. Carlsen, and was previously served for a period of about thirty-five years by the late Dr. O. H. Sletten. The oldest living former pastor of St. Olaf Church is Professor (emeritus) Andreas Helland; at one of the anniversary sessions he spoke of the life of the congregation in the years of the past. Greetings were brought by other former pastors and workers, as well as by Minnesota's Governor Luther Youngdahl and Minneapolis' Mayor Eric Hoyer.

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The Zion Lutheran Church of Racine, Wis., observed its fortieth anniversary last April. One of the former pastors, Sverre Torgerson, preached the anniversary sermon. During the past four decades several young men and women have gone out from this congregation into full time service in the Church. At present the congregation is without a regular pastor, but Mr. Kenneth Rusdahl will take up work here upon his graduation from the Seminary this spring.

The Aurdal Lutheran Church at Portland, N. Dak., will observe its fiftieth anniversary in August.

The Science-Administration Building, which has been under construction on the Augsburg College campus since last summer, is now completed. During the summer the administrative offices will be moved from their present location in the old Main Building to the quarters in the new building.

The residence of the President of Augsburg College which has been under construction for some months will be ready for occupancy on July 1.

The LFC Pastor's Institute will be held at Augsburg Seminary Aug. 29 to Sept. 4. Speakers this year will include Dr. Harold A. Yochum, President of Capital University of Columbus, Ohio; Dr. Paul Leroy Holmer of the Philosophy Department of the University of Minnesota; Dr. Robert Boyd of Luther Seminary, St. Paul; Dr. A. C. M. Ahlen of Northwestern Seminary, Minneapolis; and Rev. E. C. Reinertson, Director of Evangelism of the ELC. This Institute will be the first official gathering to be held in the lecture room in the new building.

Simultaneous with this gathering, the Luther League Federation will hold its Annual Convention at the Mission Farms at Medicine Lake. This place is sufficiently near the city to make it possible for the pastors to attend the sessions of the Pastors' Institute in the morning, and then to attend the afternoon and evening sessions of the Luther League Convention at the Mission Farms.

Evangelical Lutheran

Olaf Lysnes

Education

After several months of publicity, planning, preliminary canvasses, strategy meetings, and reception of gifts from selected groups and individuals, the synod-wide solicitation of gifts for the United Christian Education Appeal began with special services in most churches on May 1. According to published reports, the size and number of gifts from interested individuals have been cheering.

New buildings are under construction at several schools. Augustana Academy at Canton and Augustana College at Sioux Falls, oldest of the E. L. C. schools, are both building. Pacific Lutheran always has another project coming up. A new building was recently dedicated at Luther Theological Seminary, Saskatoon; and the large library and administration building at Luther Theological Seminary, St. Paul, is up past the fourth story. With spring here all kinds of work on that building can now be pushed—so far as the weather is concerned.

There are 42 members in the graduating class at Luther Theological Seminary, St. Paul. As this is written, May 2, three members of the class are going to study further, four others have not yet accepted calls; one is going to the Sudan. The thirty-four who have accepted calls in the home land are distributed as follows: Illinois, Kansas, and Massachusetts get one each; Iowa, Montana, and Washington get two each; four are going to South Dakota; Minnesota and Wisconsin get five each; and eleven have accepted calls from parishes in North Dakota.

Two related movements in the field of Christian education that have made much progress in recent years in the E. L. C. are salaried lay workers and the erection of parish houses or "educational units." (I fear that sentence

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eds the doctor, but you can understand it.) At a conference of parish orkers in Minneapolis on April 26-27 er 100 registered. Compared with e number of our churches that number is not large, but compared with e number that might have attended similar conference a few years ago, e number is impressive. And only part of the full-time lay workers in e churches were at this conference. Almost every week there are items the church papers telling of the uilding or dedication of a parish house hall, or the taking of the parsonage eside the church for church school urposes. In the latter case another ouse is bought or built for a pastor's esidence.

Reasons for this progress in educaonal facilities and faculties in the arish level are several. The board of arish education must have its due. he average amount of secular educaon in our church membership has een greatly on the increase in most hurches. Comparisons are made beween the equipment and rooms in pubic and local church schools. And the onviction that each class should have room. Large churches being planned oday contain an array of class rooms hat can be heated and ventilated.—Would that we NOW could be sure of blackboard in every church.

Preliminary reports indicate that when our five college commencements are over there will be a considerable crop of new honorary doctors. Like he curl in the pig's tail—to use Dr. Hjortland's phrase—these degrees have only an ornamental value and add nothing to the weight of the recipient.

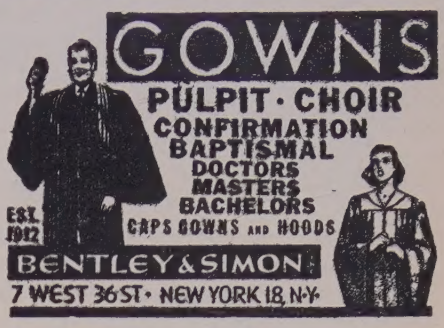
This is the year of district meetings. District pastoral meetings have been held, and have been reported very profitable. The one large general meeting is that of the synodical Luther League. This convention will be in Saskatoon, Saskatchewan, June 29 to July 3. The synodical choral union will meet at the same time and place. The Luther League book of the year is "Live to Win," written by Rev. Oscar C. Hanson, former executive secretary of the synodical Luther League, now president of the Lutheran Bible Institute.

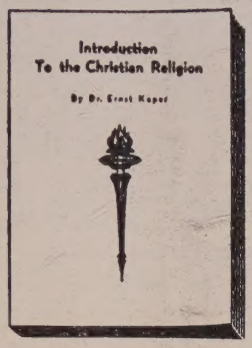
Pacific District met in San Francisco May 4-8. That was the first. The Canada District, last this year, meets in Camrose, Alberta, June 9-12. A president is to be elected in every district except Northern Minnesota. Outcome of these elections will be looked for with great interest by thousands of people.

"In Whom We Live" and "Teach Me Thy Paths" are titles of two books of sermons on Trinity season texts just published by Augsburg Publishing House. The sermons are written by E. L. C. pastors. "The Age and You" is a series of radio messages delivered by Rev. Alvin N. Rogness.

Facilities of the St. Olaf College broadcasting station, WCAL, have been enlarged, and the station now also broadcasts FM.

Paging through the copies of the E. L. C. church papers for the past two months, this writer is impressed with the fact that faithful readers will have a wide knowledge of the varied and interesting activities of their Church. There are also special write-ups on church affairs of intersynodical and world-wide significance.





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On the Religious Horizon

RECOMMENDATIONS OF THE SUB-COMMITTEE ON STRUCTURAL PLAN TO THE CONFERENCE ON LUTHERAN ORGANIC UNION KNOWN AS THE COMMITTEE OF THIRTY-FOUR

In the deep conviction that our definite objective should be the organic union of all American Lutherans in one Lutheran Church, we recommend:

1. That the Committee of Thirty-four take action to place before each of the eight bodies participating in the National Lutheran Council the following two questions:

A. Whether it would be willing at this time to approve in principle complete and immediate organic union with other participating bodies of the National Lutheran Council which give similar approval; and

B. Whether it would join in creating a joint ways and means committee to formulate a plan and to draw up a constitution for such a union.

II. Pending the consummation of such organic union, we recommend that the Committe of Thirty-four adopt the following prosposals for the establishment of a National Lutheran Federation, and take action to place the same before the participating bodies of the National Lutheran Council for their approval:

A. That there be established a National Lutheran Federation, meeting annually, its member Churches to be the general bodies now or hereafter participating, in accordanec with the provisions of the Council's constitution, in the work of the National Lutheran Council.

B. That the National Lutheran Council, which is efficiently serving the participating bodies in fields of common interest and responsibility, be continued as an agency both of the participating bodies and of the Federation, and that except as provided below the Council carry on its activities as at present.

C. That each participating body be represented in the annual Assembly of the Federation by its National Lutheran Councillors and by additional representatives, chosen as each body may determine, in the proportion of one representative to each 15,000 confirmed members. Each body, however, shall be entitled to not less than five representatives. Expenses of the representatives to the Assembly shall be borne by each participating body.

D. That the Federation Assembly be authorized to consider and act upon the reports of the various divisions, departments, commissions and bureaus of the Council; to determine matters of policy relating to the fields of work now or hereafter assigned to the Council by the participating bodies; to elect a chairman who shall ex-officio be a Councillor during his one-year term of office; and, upon recommendation by the Council, to adopt the Council budget, which shall include an appropriate item for necessary Federation expenses.

E. That the Executive Board of the Federation shall consist of the Executive Committee of the National Lutheran Council, together with the Chairman of the National Lutheran Federation and shall function for it in the interim between meetings in accordance with policies determined by the Federation Assembly.

F. That the Assembly shall have authority to consider and recommend to the participating bodies prosposals looking toward the unification of their work in certain fields, such as home missions, foreign missions, higher education, parish education, publications, evangelism, and others, as has been done in the field of student service work.

G. That the Federation shall be authorized to devote at least one day, in connection with its annual Assembly, to the consideration of questions relating to fuller Lutheran unity, to which free conference representatives of all Lutheran bodies in America shall be invited.

H. That, in order to expedite the establishment of a National Lutheran Federation, the Committee of Thirty-four request of the National Lutheran Council to prepare appropriate necessary amendments to its constitution and by-laws, so that such amendments may be submitted to each participating body for approval immediately upon its adoption of these proposals for the creation of a National Lutheran Federation.

I. That a constitution and by-laws of the Federation, in harmony with the above proposals, be adopted at the first meeting of the Federation Assembly.

COLLEGE OF PRESIDENT ACTS ON LUTHERAN UNITY

"Profound distress over Lutheran disunity and a desire and willingness to co-operate in efforts to achieve Lutheran unity" was expressed today in a special resolution of the College of Presidents of the Lutheran Church-Missouri Synod, representing 32 districts of the Church body in the United States and Canada. The presidents adopted the resolutions at their annual spring meeting in St. Louis following a thorough discussion of the problems connected with Lutheran union. The resolution proposed free conference of pastors and laymen "to establish existing differences for the purpose of bringing about a unity of Christian faith and fellowship" among Lutherans.

The district presidents requested Dr. John W. Behnken, president of the Missouri Synod, to approach the leaders of all other Lutheran bodies in America with a prosposal for the formation of an "inter-Lutheran committee" to arrange the suggested free conferences.

The hope was expressed that among the practical results of the conferences,

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ere would be agreement in doctrine d the eventual formation of a federon of Lutheran bodies "designed for -operative Lutheran action based on e Word of God."

Terming their proposal a "realistic proach to the cultivation of unity in merican Lutheranism," the presidents effect disavowed recent prosposals ade by a number of American Luteran bodies calling for organic union. A particular emphasis was laid by e district president on the participaon of laymen in the Lutheran discusons. "The Missouri Synod", said Dr. ehnken, president of the Synod, "has ways supported the right of laymen have a voice in the councils of the urch. Laymen must understand the roblems involved in Lutheran union d must help to solve them. All of us cognize that Lutheran union can be hieved only through Lutheran unity ased on the Scriptures. Let us, pastors d laymen together, sit down at the nference table and meet our differnces head-on. That is the way to move rward."

Official Text of Resolution

Recognizing that this critical period the history of the world demands a ealistic approach to the cultivation of nity in American Lutheranism, the ollege of Presidents of the Lutheran hurch-Missouri Synod:

1. express profound distress over Luheran disunity and declares its desire nd willingness to co-operate in efforts achieve Lutheran unity in doctrine nd its application to the life and work f the Church;

2. propose that all Lutheran bodies in merica join in free conferences of pators and laymen, under the guidance f God's Holy Spirit to establish existng agreement and to remove existing ifferences for the purpose of bringing bout unity of Christian faith and felowship:

3. hope that a practical result of the iscussions will be agreement in doctine and the eventual formation of a ederation of Lutheran bodies designed r co-operative Lutheran action on the asis of the Word of God:

4. resolve collectively and individully, in the various districts of the Misouri Synod, to promote Lutheran uniy through brotherly discussion with he hope that such discussion will lead o mutual recognition and co-operation.

5. request the President for the Misouri Synod, in co-operation with the eaders of all other Lutheran bodies, to orm a national inter-Lutheran committee for the purpose of arranging the roposed free conference of Lutheran astors and laymen.

—American Lutheran

A Lutheran Church in Germany?
By Theodor Baudler

Has there ever been a genuine Lutheran Church in Germany? Probably not, since Luther himself never wanted a church to be named after him. Neither can the question be solved easily by asking: What does the word "Lutheran" really mean? Here there are very divergent opinions; and the world is full of different shades of Lutheranism. For example, the three large Lutheran groups in the USA have not yet found a way to unite — and each represents, to a degree, a different kind of "Lutheran Church."

But our question is. Will it ever be possible for a Lutheran Church of all Germany to come into being? And here we are thinking not only of our territorial churches (Landeskirchen), but also of the free churches of the Lutheran confession. We think that this question can be answered with a clear Yes! We believe that the United Lutheran Church in Germany (VELKD) now being formed is a visible, constitutionalized realization of something that has been a long-standing necessity; the unification of all those territorial churches that are clearly based on the Lutheran confessional writings, especially the unabbreviated Augsburg Confession.

Indeed, for some time now in Germany there has been a heated controversy among theologians on this matter of a Lutheran Church. Strong arguments and counter-arguments have been used: Is not this Lutheran Church question an emotional, if not romantic matter, a beautiful thought that can never become a reality? Is not the so-called United Lutheran Church in Germany (VELKD) a dangerous experiment which might destroy the important task of the past twelve years, namely to make a reality of the one Evangelical Church in Germany? How can responsible leaders of the Church want to destroy this hopeful unity by the creation of a confessional block?

As we have said above, Luther never wanted a Lutheran Church — and perhaps there never has been one. **But once there existed in Germany the one Evangelical Church which today we desire so much.** This was when the Schmalkaldic League was founded, during Luther's lifetime. At that time about seven-eights of the German people had become Protestants and called themselves **Evangelical.** And this Evangelical Church received legal recognition by the Reich in the Peace of Augsburg (1555). What is most important is that this Church, which firmly bound her preachers and congregations

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to the confession of the Lutheran Reformation, was **an Evangelical Church of Lutheran origin and purely Lutheran character.**

Most of us have forgotten this and thereby lost not only our consciousness as a Church — but lost the Evangelical Church as such. For what today we call "Evangelical Church" is in many senses no longer an Evangelical Church. We have lost that truly Evangelical church-consciousness in the course of the centuries, partly because of the political events following the Reformation, the Counter-Reformation and the serious controversies connected with the Prussian Church Union. Today only parts of the original Church of the Reformation still possess this Evangelical character. Often this character has taken refuge in the free churches.

Thus the Evangelical Church in Germany without the Lutheran confession is a phantom. Originally she was a confessional church of Lutheran origin; today she is, and can only be, a church federation consisting of the three "columns" (Reformed, United, and Lutheran) — she cannot be an "Evangelical Church". It would be more honest to indicate this federative character also in the name. Nevertheless, we hope and pray that, with God's help, this church federation will in the decades to come really develop into *the Evangelical Church in Germany.* We freely say that the new United Lutheran Church in Germany (VELKD) will give spirit and content to the developing Evangelical Church in Germany, especially to the churches of the old Prussian Church Union, which in their character are still today Lutheran churches. On the other hand, it is possible that because of the present federative character of the "Evangelical Church in Germany," such free churches as the Methodists will gain entrance. Thus, in spite of present differences, it will be an important task of the VELKD to win the Lutheran free churches for the Lutheran cause. The responsibility of the leaders of the VELKD is very great. Through their foundation in Holy Scripture and the Augsburg Confession they know themselves responsible not only to the present, but to the coming generations of Germans. They will always have to meet the new enthusiasts ("Schwarmgeister") who sometimes go so far as to suggest a reorganization of the EKID solely on the basis of the Declaration of Barmen, under exclusion of all former confessions, be they Reformed or Lutheran. But it is to just these extremist proponents of the EKID as a new church that we must say: show us the unity which we are destroying through the VELKD! Why then should not the Lutheran territorial churches create a unity already long existent in the confessional field, a unity which will be of decisive importance for the future of the EKID?

There is a tragic quality about the history of the Evangelical Church in Germany. We can say sadly: she existed once upon a time. It is our fault and that of our ancestors that she no longer exists. According to her origin she could only be a Lutheran Church, but in the country of Luther she is not. How strange that this Church could develop as a Lutheran Church only in the countries of our Scandinavian neighbors! And even stranger that our German emigrants to North and South America and to Australia bore that true Evangelical Church in their hearts and founded Lutheran congregations and synods, far away from the fatherland! And it is purely tragicomic that most of the opponents of the VELKD want to be "Lutherans" themselves.

In conclusion we want to say this: the VELKD is already here, cannot be stopped or ignored. Her aim is briefly, to unite those Lutheran churches which have their origin in the Evangelical Church of the Reformation and which, because of their confessional basis, will form a foundation, with God's help, for the *new Evangelical Church in Germany.* We fight and pray for this Church with a good conscience. May the day come when we in Germany will no longer have to call ourselves "Lutheran," but just "Evangelical," because a new church consciousness will have started us on the way leading back to that old Evangelical Church which arose in the German land 400 years ago. To hold open this way will be the task of the United Lutheran Church in Germany (VELKD).

Lutheran Leader Condemns Clergy Euthanasia Petition

Chicago—A statement condemning the stand of 379 Protestant and Jewish clergymen who recently petitioned the New York State Legislature to pass a law permitting voluntary euthanasia was issued here by Dr. John W. Behnken, president of The Lutheran Church-Missouri Synod.

Declaring that the proposal violated "all principles of Scripture," Dr. Behnken described euthanasia as "a denial of the sacred right God has reserved to Himself of creating and terminating human life."

The 379 clergymen had proposed that voluntary euthanasia be allowed for an incurable sufferer when authorized by a Court of Record upon receipt of signed and attested petition from th sufferer and after investigation of th case by a medical committee named b the Court.

"The Lutheran Church," Dr. Behn ken's statement added, "will disassoc ate itself completely from this renewe attempt by men to solve human prob lems by arrogating to themselves th means that only God can rightfull use."

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